

Waste Book for 1840.

Scraps, Scrolls and other things.

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If, gentle reader, we are to live
beyond the grave how unreasonable it is
to a thinking person that that life
should be any thing but a place of calm
quietness of rest, and of peace. Are we
~~the~~ then to plod our way in pain and
sorrow and with disappointed hopes through
this vale of tears? and then when we
commence life anew shall our sufferings
be renewed? Must we then submit
again and again to the heart rending
scene of parting with those we love
and yet be doomed to taste the bitter
cup of affliction, already drained to its very
dregs, in another world? With the in-
heritable curse of our fathers upon us!
with the pains and penalties of the flesh
are we then truly to be tried found
guilty, and punished even the second
time for the same offence! If priests
believe all this, (God help em) would
they not mend their ways? SP.

My own native town, where is it?

How apt' does memory transport me back again to the dear spot of my nativity — the land of my fathers, which gave birth to them as well as me. — The home of our childhood is always fresh and bright in our imaginations, altho' ten thousand miles asunder. — The location of the town, the windings of the public streets, the posts and packings, and even the very pavements are familiar to us.

But above all, is the peculiar state of society, which has been handed down to us by those who have departed hence, ^{and} which has grown with our growth and strengthened with our strength. — The society of Nantucket, degenerated somewhat in structure, stands unimpaired — and to a genuine Nantucket man, there is no place so dear. He will encounter difficulties, he will bend his mind to almost any employment, away from home, to accumulate wealth; he will traverse the wide ocean, circumnavigate the globe — live upon hard bread and salt beef; and sometimes a scanty allowance of this without vegetation: — Subject his health to the rigour of every climate, and all that he craves as a remuneration, is to have the privilege of spending his hard earned treasure with those he loves —

But there are defects in our society, yes, even in the perfect state of the inhabitants of Nantucket — Defects,

which are painful to witness — They are
even disgusting — It is well known that
we have our social circles, where we
meet almost daily: — Our Insurance offices,
Reading Rooms, and Shops are noted
places of resort, and peculiar perhaps to
no other town in New England: — occasional
meetings of this sort, where an interchange of
opinions takes place, are by no means invari-
ous: — and I would be the very last man to dis-
courage their frequency — But for a man to sit
down for hours at a time in one of these filthy
places, and submit to a ship into nothing — with-
out the least effort to improve his mind, for-
getting not only what made him, but what
he was sent into the world for: — seems to me
to be a state of things, ^{which} to say the least of, ought
not to be encouraged. — I shall see them, even if
we have enough, and to spare, of this marlot
grade, I think of nothing but to kill time,
when time is doing every thing in its power
to kill us? From the company of such drones,
good Lord deliver us; better to be in company with
dead men than to be cooped up with stocks and
stones, for, from the dead, you can, at least learn
a moral lesson; but from such inanimate
stupid dolls you can learn nothing —

"Idleness is said to be the mother of all vice."
The old man said to his boys, "that if he did
not set them to work, that the Devil
would." And I have thought that his sa-
tanick majesty meant certainly, ^{how} ~~far~~ ^{to} employ't
for these drones, if he had not long since
considered them beneath his notice. —

"Where much is attempted something is done" Ed Johnson.

"The question is not at what door of fortune's palace shall we enter in; but what doors does she open to us?"
Burns

When Lord Sandwich said ~~that~~ "he did not know the difference between arthodoxy and heterodoxy" Warburton, the bishop, replied, "Arthodoxy ~~is~~ my lord, is my dog, and heterodoxy is another man's dog." — A prelate of the present day has discovered it seems, a third kind of dog which has not greatly exalted in the eyes of the elect, that which Bentham calls "Church-of-Englandism".

Preface to Cantos VII. VIII. of Byron
Don Juan —

But I do hate that word "invariable". What is there of human, be it poetry, philosophy, wit, wisdom, science, power, glory, mind, matter, life or death, which is "invariable"? of course I put things divine out of the question.

Byron to Mr. Baileys

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May 5. 1840. A. dream -

April 30.
R P F

To my Darling Bay -

The attic's not the place, to begin -
The superstructure of an education;
Yours is the time, to lay the corner stone
If you want to build upon a sure ^{founda-} foundation.

Little boys, therefore, should learn to
read and spell.

Then grammar lessons they can think
to master.

If thus they do, it's counted very well;
The way is paved, for them to learn
the faster.

My son, accept this council, from a filial
friend,

Who ne'er repassed the season that you
enjoy;

An education then, was not the ~~first~~ ^{only} ~~first~~
scheme;

And men, have now to learn, ~~the~~
lessons from the boys.

~~Since yours the precious gift in store for
all like you~~

~~It sought for in your tears, how easy 'tis
pursued~~

~~The World can neither give nor can it take
this blessing~~

~~Without this - worldly goods, are barely
worth possessing - &~~

Here you have then your father's first
effort at poetry - I say Poetry because it

must have a name, though I doubt if
Pope, Byron, Burns or Shakspeare meant
give it this name — but no matter, give
it whatever name you please; call it prose,
Poetry, or blank verse, it's all one, and quite
immaterial, so long as you discover the
sentiment which was intended to be con-
veyed — that is —

"Strive to get learning before you grow
For learning is better than silver or gold;
For silver and gold will ~~run~~ ^{run} away
But learning, once learnt, will never decay

So says a Poet of another age — I quote
from memory, if I misremember your
letter will correct me —

Hope! Hope! Hope lay at the bottom
of Pandora's box — therefore let us not despair.

Minos, a King of Crete made for
his extraordinary Justice, a Judge of Hell.

+^a The world can neither give, nor can it take
this blessing,

W. W. W. Want this, worldly goods are hardly worth
possessing;

Seize quick the precious gift, in store for
Such as you;

If sought for in your teens, have easily
~~it is~~ persuaded —

6
The truth is, that in these days the grand
"Primum mobile" of England is cant; cant political,
cant religious, cant moral, but always cant,
multiplied through all the varieties of life.

Byron

Letter on Mr. Baugh's structures on Pope

I recollect (says his Lordship) when anchored off Cape Sigaeum, in 1810, in an English frigate, a violent squall coming on at sunset, so violent as to make us imagine that the ship meant "part cable or drive from her anchorage."

Here his Lordship falls into the same error which ^{he} finds fault with Falconer for — viz. stirring out of his element

Any Jack-tar will put his Lordship right here — Instead of "part cable ~~and~~ drive from your anchors" — it should be "part your cables or drag your anchors"

Well — well, the world must turn upon its axis,
And all mankind turn with it, heads or tails,
And live, and die, make love, and pay our taxes,
And as the reeling wind shifts, shift our sails;
The king commands us, and the doctor quacks us,
The priest instructs and so our life exhales,
A little breath, love, wine, ambition, fame,
Fighting, devotion, dust — perhaps a name,

Don Juan Canto 11.

In Latitude 56° S. Long. 75° W April 18.
 1840 - Took a hard squall from N. E. W.
 which compelled us to furl our fore and miz-
 en topsails, and close reef the main - The wind
 blew very heavy, with a tremendous sea
 running, from the Westward. Whilst the men
 were engaged in furling the foretop sail - a
 sort of faint alarm run through the ship
 of, what's that! what's that! ^{What!} Something was seen
 to come whizzing through the air and strike
 heavily upon the fore-castle - near the heel of
 the mainmast - and at the same moment an
 alarm still louder than the first, reciprocated
 from the foretop sail yard - a man has fallen
 from aloft!! The officers immediately repaired to
 the spot, took the man up, (for ~~scarcely~~ ^{scarcely} it was,
 a clan who lay lifeless upon the ^{fore castle} ~~deck~~) and
 brought him aft upon the quarter deck - and from
 thence ~~into~~ the cabin; where his clothes were re-
 moved, and medical aid administered at once.
 A vein was opened in his left arm but little
 or no blood ^{could be} ~~was~~ drawn - The man appeared
 to be very much hurt, yet no bones were
 broken or displaced. ^{as yet could discern} - The subject of these
 remarks was a coloured man by the name
 of David James Gunn - Born in New York.
 In a few hours ^{his senses so far as to be able} the man came to, ~~as that~~
~~and~~ ^{it seemed} ~~to~~ speak - but had no knowledge of
 what had taken place. His first ejaculations
 were, as soon as he recovered his speech, Oh my
 God! where am I! what have I done! Oh, my
 back! where did I fall! Oh my God! I wish
 I was home! let me lay down &c.

Soon day or noon, it is used for midnight
in poetry.

"Is night, dead night; and weary
nature lies

"So fast as if she never were to rise.

"Learn wolves forget to howl at night's
pale moon,

"No making dogs bark at the silent moon."

"Nor say the ghosts that glide with ~~the~~
Phantom King

"To view the carcasses where their
"bodies lie"

Lee's Theodasius.

"What are we? and whence came we? what
shall be

Our ultimate existence? what's our present?

Are questions answerless, and yet incessant."

Byron, Don Juan

Shorely, "what are we? and whence came
me?" Byron said this, and in sincerity too,

This candid acknowledgment was not too
much for a Byron to throw out to the
World, and why should he cling be so tenacious?

No man will say, after following Byron
thru' his Don Juan, that he did not know
and feel as owner of human nature, and possess
as accurate a knowledge of man as he is
as any other poet or statesman, yet how
frank he is whenever his thoughts carry him
the pale of this World, how quick he comes, as
all honest men should, whenever he lifts his
sight to futurity—whenever he undertakes to dream of
things which God Almighty has wisely kept

9
I am our sight. He shrinks into nothing-
ness. Suppose that the clergy should take
this honest course - I only say "Suppose
that they should", for we have no hope or
expectation that they will. And say to the
laity, "we preach to you concerning the things of
this world" - we are desirous of bettering your con-
dition even here - but as regards a future state
of existence you know as much about it as
we do; and we know nothing." Would this
be acknowledging too much? would it injure
society for them to make this honest confession
for it must be considered honest, although it
might run against the feelings of some at
the day tomorrow - How long shall we have
to bear this hypocritical cant from our hea-
venly teachers? I admire preaching - I mean
^{to say} that I am delighted to listen to that which is
good - poor preaching, like poor beer, does not
sit well upon the stomach - As well as I
love music, (and those who know best know
that I am something of an opicure) the sounds
from a full band ~~are~~ ^{are} not more grateful to
my ears, than when a Greenmead, a Peirpont
or Channing will reach safe to pour out
their whole souls in a system of ethics.

When will the time come that our
spiritual guides will confess, in the fulness of
their hearts, that so much hypocritical humbug-
gery is no longer necessary for the well being
of society? Let me, gentle reader, predict when
this happy day will come to pass - viz. whenever
the whole community shall be so well informed
that they will no longer take their religious opin-
ions upon trust. Whether this glorious day will
ever come ~~to pass~~ ^{about}, you know as well as I -
And for the lack of a better we must take
our old system as we find it; use it as our
sires and grandfathers have done before us - place
our way to the end (which God knows is not
far distant) and like good honest Christians -

10 hate each other with that cordial hatred which is so characteristic of the Christian world.

If, by these hasty remarks, written on the spur of the moment, you should imagine that a vein of misanthropy runs through the goosey mill of the writer, all we can say, is, you are very much mistaken — So ends.

In sight of the Land
off the West coast of South Am.
Lat 51° S. April 26. 1840 —

Oh, ye immortal Gods! what is the agony?

Oh, thou too mortal man! what is philan-
-thropy?

Oh, world which was and is! what is
cosmogony?

Some people have accused me of misanthro-
-py;

And yet I know no more than the mak-
-agony —

That forms this disk, of what they mean:—
Lycanthropy

I comprehend; for without transformation
men become wolves on any slight occasion.

Byron —

~~Surgit~~ "Surgit amari alayuid &c. Lat.

Something bitter ever arises; and alleys
our highest pleasures"

Surgo ut prapaim. Lat. "I rise to do good." —
— I exert myself for the public benefit.

of earth.

— I have no great cause to love that spot
Which holds what might have been the noblest
But though I love it little but my birth,
I feel a mixed regret and veneration

For its decaying fame and former worth
Seven years (the usual time of transportation)
Of absence lay one's old resentments level,
When a man's Country's going to the devil.

Alas! could she but fully, truly, know
How her great name is now throughout abhorred
How eager all the earth is for the blow
Which shall lay bare her bosom to the sword
S e e e —

Byrons thought on his own
native Country — See Don Juan's message from
the empress of Russia —

Again he says in speaking
of Wellington —

"You are the best of cut-throats, do not start
The phrase is Shakespeare's, and not mis applied:
War is a brain-spattering wind pipe-slitting art,
Unless her cause by right be sanctified.
If you have acted once a generous part
The world, not the world's masters, will decide
And I shall be delighted to learn who,
Save you and yours, have gained by Waterloo?"

Thus we see —
He unsparingly handles, Lord Wellington
Yet, will not speak a word of Geo. Washington

nor meteor appears from the heavens
 No comet, ~~have we seen, nor meteor from heaven~~
 Nor has yet any signs of their coming been given;
 Those harbingers, p. William, which come to us
 greeting,
 Are no doubt only far, in the dim distance
 'fleeing'

Newton, nor Herschel, nor could even La Place
 Guess out the first cause — the propelling power
 Yet each of these warthies could mark the true
 place

Their course, their distance, and return, to an
 hour.

And where is the little group
 at No. 46? — Whenever you can catch them
 altogether, place them in a row and count them
 out in the following manner — eyes,

+ There is Mary Brown, with her mother
 + ~~And Elizabeth Le. next to little D. Carter~~ +
 Rebecca, steps back to her father's side
 And Malinda F. grows somewhat stouter
 All hands exclaim, 'Harriet B. is pretty;
 Such Junior too maintains his past,
 Now where's the darling? always witty
 Last, though not least, among the rest.
 + Elizabeth Le. stands next — tho' D. Carter.

Where is Napoleon the grand? God knows:
 Where little Castlereagh? The Devil can tell;
 Where Grotton, Curran, Sheridan all share
 Who sound the war or senate in their spell?
 Where is the unhappy queen, with all her woes?
 And where the daughter whom the isles loved well
 Where are those martyrs & saints the firm per cent
 And where — ah, where the devil is the rent?

Where's Brummell? Disb'd. Where's long
 Pale Wellesley? Diddled.

Where's Whitbread? Ramilly? Where's Gorge
 the Third?

Where's his will? (That's not so ~~easy~~ soon
 unriddled)

And where is "Fum" the French, our royal bird?
 Gone down it seems to Scotland to be fid-
 dled

Unto my Samson's violin, we have heard:
 "Leave me, leave me" — for six months hath
 been thatching

This scene of royal itch and loyal scratching
 Byrons, Don Juan

Again the same astonishing genius
 in speaking of the extravagance of Lord Wellington,
 pensions, for beating Bonaparte at Waterloo,
 when the prize belongs to Blucher — Says

But overmind; "God save the King!" and "Kings!"
 For if he don't, I doubt if men will longer,
 I think I hear a little bird, who sings,
 The people by and by will be the stronger:

The —

The surliest jade will mince whose harness
 So much into the saw as quick to mangle her
 Beyond the rules of pasting, — and the male
 At last fall sick of imitating Job.

At first it grumbles, then it sneers, and then
 Like David, flings smooth pebbles 'gainst a
 giant;

At last it takes to weapons, such as men
 Sonnet when despair makes human hearts less
 pliant.

Then "comes the tug of war;" — 'twill come again,
 I rather doubt; and would fain say "jee an't,"
 If I had not perceived that revelation
 Alone can save the earth from hell's palution.

Eden Juan Canto VIII Stan. 4

Byron says again in another place
 An viewing the heads of the military cannon-
 mounds, who had been shot down in the street

—— "I gazed (as oft I have gazed the same)
 To try if I could wrench aught out of death,
 Which should confirm, or shake, or make a
 faith."

But it was all a mystery. Where we are,
 And where we go: — but where? five bits of lead
 Or three, or two, or one, send every far!
 And is this blood, then, formed but to be shed?
 Can every element and elements mar?
 And air — earth — water — fire live — and we dead?
 We whose minds comprehend all things?
 No more:

But let us to the story as before,

How dangerous, how foolish, how presumptuous is it in adults to suppose that they can read the thoughts and the feelings of those of a tender age! —

Myself I should never be judged harshly and even when judged correctly should it be in an evil cause may always be reclaimed; those who decide otherwise, and leave it to drift about in the world, have to answer for the castaway —

Jacob Faithful. 219

Capt. Maryatt says that the lee-ropes of the foretop-sail were hauled up snug —
it — page 215

Mary Stapleton says in the same story page 283. "But I do wish that I was not left so much alone, I wish Tom was at home to take care of me — for there is no one else — I can't take care of myself"

My name is Miss Drummond but those who feel familiar with me call me Sarah, it page 287 —

Sweet are the uses of adversity
— Shakespear

There is one such thing in this world as independence unless in a Sovereign State; in Society we are all dependant upon each other, independence of mind we may have but none more —

Abien thrashes Peter to cure him of
Seasickness L. 27. Capt. Meryatt.

The Jack abs with Peter on his back
drinks the Holy water — p. 30 — i.e.

Crime is not the child of solitude, and yet
we boast of civilization —

The inconvenience of civilization is, you
neither can be pleased nor please

The storming of Ismail — How
vividly and to the very life Lord Byron paints the
warred scene —

The gate called Khida — Hawir — Allah!

As obstinate as Swedish Charles was at Bender
Dillulanta in topography

Dylader — Cockneys of London and Muscadins of — Paris
Dylla the manslayer

Bogle

Groups

Chirurgical

Sea faring

Exergue

} He named away like Doctors
of Theology when they dispute
with Skeptics —

Our Chronometer, which was according to Mr. Wm. Mitchell's rate 2.23" too fast when we left home on the 18th. Dec. 1839, and gaining 3" ^{as men's hair} daily - is now May 9. 1840, running to Greenwich time within a triple - pointing out the time of day at Greenwich within a few seconds, - so that she has become like Sir's Vibrating Steelyard; which, when new, were as true as truth; and the longer they were used the truer they grew - Ship Henry Astor, Coast of Chili (Mocha in sight) May 8th. 1840 This day got a 40 lb. whale - the first we have taken since we left home - Jan. 24. 1839.

Safe Days - There is nothing wanting to make all rational ~~people in the~~ ~~World of~~ and disinterested people in the world of one religion, but that they should talk together every day: -

Precepts are the rules by which we ought to square our lives. When they are contracted into sentences they strike the affections; whereas admonition is only blaming of the soul. Seneca

When I have diffidence under my thumb,
Then I get credit in iKra town;
But when I am poor they bid me gae bye
A poverty part's good company.

Alto Sang -

If Caph. Mayratt is to be ~~adopted~~ by the literary world as a standard of morals and polite literature, with his bloody stories, and ~~as a~~ ^{tale of} doubtful morality. I pity the poor man-resistants; they may turn the ashen cheek, if they will, but they will find their teeth knocked in before they gain a proselyte.

It is easier to find fault than it is to better the thing found fault with - 'Tis much easier to tare down than to build up

William Penn could plan, locate and lay out a city - Bonaparte could pillage, sack and plunder them, and with his bloody ominions raise their noble edifices to a level with the earth -

Ask a boy of ten years old what you ^{chance to} meet in the city of Philadelphia if he ever knew William Penn his eyes will sparkle; ~~and~~ in a moment he will commence some part of his history. Ask another of the same age, whom you ^{may} meet with in the streets of Paris, if he ever knew Bonaparte - and he will reply with a down cast look; "I died to my ruin, - by his rash act my father was shot at the bridge of Lodi, my mother died of grief, and I am thrown upon the world a poor destitute orphan."

That old Veteran Dr. Johnson said,

"Where much is attempted there something is done."

"The question is not at what door of fortunes palaces shall we enter in, but what doors does she open to us?" Burnes -

See Lusifer pulchit, and non incidere ludum. Lat. ylor. — "The shame is not in having sported, but in not having broken off the sport."

"Once to be mild is not a foul disgrace,
The blame is to pursue the frantic race,"

Conto 11. pg-95 of the Shipwreck

Capt Abbott new resources still prepares,
Receals his grief, and doubles all his cares,
"Steady there! lower the main-yard ^[deck] on
the cells," and brace the foremast yards aback

Thus Falconer exclaims, when dire necessity
Has compelled them to wear ship under
bare poles. Falconer was a seaman as
well as a poet and we can hardly conceive
how he could have fallen into this error of
backing the head yards to make the ship fall
off. The idea is truly unphilosophical, and
no sailor would ever suppose that backing
the yards with the sails furled would part the
ship's head off any more than it would with them
set. Conto 11. pg 95. The mistake is another error in the
poem of the Shipwreck - viz. "The main draws;

The Springs aloof once more." The Springs her
luff would have been better, "aloof" is to keep at
a distance: and luff is to bring the ship to the wind -

20 Jacke dauning's Song Book?

I have had put into my hands a collection of popular songs - In running them over I find many that I recognize as old acquaintances - and a number which I know Mary Beaman has set to the Piano - Among them are Alice Gray - for I shall begin alphabetically; Araby's daughter, At dawn Ararara gaily break, away away to the mountain's brow: Banks of allan water, Days of Switzerland, By a broom, Come arouse the se. - Come to the Sunset tree, Farewell farewell to the Araby's daughter, Gaily the Traub-adam se. Give a ready meet a ready, where we meet too Soon ~~too soon~~ to part, Highland Mary - Home, my home, where none to memory dearer, If I had a bean, I see them on their winding way, Kate Kearny - Matilda Boatman's song, Meeting of the waters - beautiful - meet me by moon-light alone, Nothing true but heaven, Oh say can you see by the dawn early light - A merry row - A saw on the lap me the Marnie blue een - Our cat was sheltered by a mead - Swift from the covert the merry pack fled - The Mellow horn - and When shall we three meet again - There are fifty more in the catalogue that I pass over without comment - I have selected these, as my favorites; most of which near well, and some never tire. tastes are different, what do you think of mine? In turning to the poetry itself where I could apply the tune - no ballad, old or new struck me so forcible as dis that old scotch song - Tune, "there's no luck", se. After committing two or three of its stanzas to memory - I looked it over -

to pick out the best one to send home, but²¹
could not find it — they were all best — for
before I got to the end of the first verse I found that
it required an effort to suppress the rising tear —
It begins thus —

"And are you sure the news is true?

And are you sure he's well?

Is this a time to take o' meak?

Make haste, set by your wheel!

Is this a time to take of meak,

When Gallin's at the door?

Give me my cloak, I'll to the quay,

And see him come ashore.

[for there's no luck &c "

Rise up and make a clean fire side,
Put on the smiddy pot;

Give little Kate her cotton gown,

And Jack his Sunday's coat. &c —

I don't know what you have it set to the
Piano, if not, you may not relish it quite
so well in consequence of not knowing the tune —
Lawyer Zeh. or Aunt Lane will sing you a verse
if you are at a loss — Another, you have
set to music, I know — The first verse you
may play and sing for me; and the other two for
your mother. —

"Flowers there were to memory dearer.

Than the sun bright scenes of day;

Friends were fonder joys were nearer,

But, alas! they're fled away!"

&c. &c. —

Individual effort is what I would contend for, let men think for themselves - let them investigate, search out, study, reflect upon what they read and then make up an opinion - ^{many} A writer in the Standard Inquirer of Sept. 25. 1839. I believe that he is one of our members - and a splendid writer he is too - says "as in the physical world the multiplied machinery for manufacture has caused the distaff to fall from the palmed hands of the honest spinster, so in the world of thought the almost infinite machinery for the manufacture of opinion, has done much to cramp and paralyze spiritual individuality, men think in rank and file, a state of individual apathy is succeeding individual mental effort." sagacious

The machinery, ~~which~~ ^{which} this writer speaks of, I am inclined to denominate ^{well} ~~denominate~~ ^{denominate} saving machinery, and ^{it} answers admirably for all those who are too timid or too lazy to form ~~an~~ opinion for themselves - They seldom reason at all, but do and think according to the example of others, whether ~~neighbors~~ neighbors, ministers or politicians, or whom else they may be pleased to make choice of to think for them this saves them the ~~trouble~~ ^{trouble} pain and trouble of thinking and examining for themselves -

The greatest absurdity backed up by the opinion of a party will be swallowed with avidity - indeed it will be taken down like manna

~~There~~ ^{in the world not seen or felt by} There are many things, which common consent has established as they and contravention the mere believing of which harms nobody -

For instance if a man should tell you that there was such a place as the city of London ~~for he had seen it~~ you would believe him, although your eyes had never beheld it. But if he should undertake to make you believe that

That grand emporium stood upon the West 2^d
side of St. George's Channel instead ~~being~~ ^{being} ~~located~~
on the East side of the River Thames - would you
not hesitate and say I consult some authority
about this matter -

We not infrequently see men who
are shrewd enough in making a bargain
and who will gather up riches almost from
the very pavements in the street; who, if you
undertake to wire draw an opinion from
them about ~~the~~ ^{attended} religious matters (altho'
they may have ~~gone~~ ^{attended} to Church all their days)
they appear perfectly stupid -

Truly, is it not a horrid thought! That men
like able-bodied brothers,
should with the bible in their hands, rise
up and kill each other! S.P.

If one could only write as we meant, or
indite as we should, how often should we avoid
a tedious prolixity of style - we might condense
the subject of a volume into a single page, and a
single page into that of one line - A man with
a true genius will talk a week without saying
any thing, whereas a true genius will tell you
every thing in one stanza - As a proof of
this see Lord Byron's Don Juan Canto 2. p. 4.

"Well - well, the world must turn upon its axis,
And all mankind turn with it, heads or tails,
And live and die, make love, and pay our taxes,
And as the veering wind shifts, shift our sails;
The King commands us, and the doctor quacks us,
The priest instructs, and so our life exhalles.
A little breath, love, wine, ambition, fame,
Fighting, devotion, dust - perhaps a name."

By a glance at the Washington papers, of Feb. 1840. It appears, that the "House of Representatives" (by the ~~aid~~ of the previous question) "has, by a vote of 114. to 108 put a quietus to the discussion of abolitionism for the time being. It has by this decision (says the National Intelligencer) "became a standing rule and order of the House of Representatives, that no petition, memorial, resolution or other paper, praying for the abolition of Slavery in the District of Columbia, or any State or territory, or the Slave trade between the States, or territories of the United States in which it now exists, shall be received by the House or entertained in any way whatever." We often say, "this is, as it should be," But is it the case here? Is this right. Is it wise legislation? Will it quiet the petitioners? I must confess, that, I for one have some misgivings on the subject; without the aid of all the light which members of Congress have upon the subject I disbelieve in the constitutionality of the vote. I doubt its expediency — and deplore the policy — If I had had the casting vote upon the reception ~~of these~~ or rejection of these petitions, I think that I should not have hesitated in throwing it in favour of the petitioners — Some of the best Constitutional lawyers in the country say that Congress has the power to free the Slaves in the District, and surely if Congress has the right to do this, has not the people, (their immediate constituents) — the prerogative of asking them to exercise this right? When the American Colonies petitioned the British Parliament for redress of grievances, Lord Storch said that, "they meant send them over a few regiments of Grenadiers." And so they did but all this did not quiet the Colonies

The next appeal to the noble Lord and his ²⁵
Parliament, was not upon paper but through
the cannon's mouth.

See Exodus XXI. 16. And he that stealeth
a man, and selleth him, or if he be found
in his hand, he shall surely be put to death.

This it appears was a higher crime than
killing a servant. for the same Chapter says
20. 21. verily. And if a man smite his servant,
or his maid with a rod, and he die under his
hand; he shall be surely punished.

Notwithstanding if he continue a day or
two he shall not be punished: for he is his own
-my.

Tras et verba locant. Lat. Mart. — "They
let out for hire their passions and their
words." — This ^{is} the sincerest sarcasm
ever uttered against the gentlemen of the bar;
who, it intimates, not only hire out their
eloquence, but can also feign a degree of
passion proportioned to the magnitude of the
fee.

"Where much is attempted something
is done — Dr. Johnson."

"The question is not at what door of fortune's
palace shall we enter in; but what doors
does she open to us? Burns"

"Erepat coelo fulmen, septrumque tyrannis
regis snatched the thunder from heaven, and the
sceptre from tyrants." This was the exergue of a
medal struck in honour of our lat Dr. Benjamin
Franklin, when ambassador from the United States
to France. The allusion is to his discovery of electricity
and his patriotism in establishing our independence

I'm looking over some loose papers, I found a pamphlet, purporting to be a legislative document of the Senate No. 22. Signed by Hon. Charles Hudson of Westminster. Worcester County.

In Senate Jan. 30. 1838.

The Special Committee of this Board, on an order of Jan. 14, "to inquire whether any alteration is required in the existing laws, relating to the incompetency of witnesses on account of religious belief," have examined the subject and submit the following. Report:

The "Honourable Committee commence their able report by stating some things in advance

"The subject referred to your Committee," say they "is one of no ordinary importance. It involves one of the first elements of the law of evidence and the law of evidence lies at the foundation of the science of jurisprudence. The subject is also rendered embarrassing by its connexion with the subject of religious belief, or rather unbelief."

"The first question" continues the learned Committee. "that presents itself is, what is the existing law on the subject involved in the order? the law in question is not to be found in our enactments — it being a provision of common and not of this State of Statute law." We have carefully perused this studied production of some 50. or 60 pages and noted its contents, and to that part which relates to the competency or incompetency of witnesses on acc't of religious belief, we beg leave to say a word; as to the other parts of the report in which the committee seem to have exhausted all their strength upon the character of the Atheist, I have nothing to offer, deeming it altogether irrelevant to the duty imposed upon them and foreign to the order under which they proposed to act.

27 Whenever the Springs of opposition are touched by an humble individual, it is usual for him in the outset to make some sort of an apology for his presumption: for to oppose such adds may evince more confidence than discretion— But why apologize, at any rate beyond common etiquette? why not permit whatever one has to say upon this, as well as other subjects to take its chance in the world, to stand or fall, sink or swim, as the Committee has recommended their report should do? The report is printed, published, and in possession of all; and on so momentous a subject each individual ought to think, judge, and speak for him self.

Some of the reasons which the Committee offer to the good citizens of the Commonwealth for so pertinaciously holding on to the administration of oaths in Courts of Justice, they gather from the old book— They desire to go back to the divine law to make out their case, and quote Chapter and Verse of the Pentateuch.

Says the Committee, "In order to a just understanding of this subject, it may be necessary to allude to the ~~fact~~ ^{fact} and progress of the doctrine of oaths, and the belief implied in their administration.

The Pentateuch, the oldest work extant, teaches us, that as early as the days of Abraham, oaths were in use and that those who took them, swore by "the Lord, the God of Heaven, and the God of earth."*

And the heathen nations adopted the same principle."

After laying the foundation stone of the argument in favour of oaths from the book of Genesis xxiv. 3. and showing as they think divine assistance to help them out, they come down to the more modern days of Jurisprudence and quote the practice in our own Courts since the year of 1783.

The Laws of Old England are quoted first, viz.

(* See New Testament, "Swear not at all.")

28 Phillips an Evidence, vol. 1. p. p. 16. 17. Starkie
vol. 1. p. 22: Dane's Abridg. vol. 111. p. p. 288,
534: Hiliard's Elements of Law, p. 302.

In 1809, the Supreme Court of Errors, in
Connecticut in the case of Curtis vs. Strang,
(4 days report p. 51. 57) decided, that a person
"who does not believe in the obligation of an
oath, and a future state of rewards and pun-
ishments, or an accountability after death, is by
law excluded from being a witness."

This opinion was also held by Chief Justice
Spencer, of New York, in 1820. But this opin-
ion was overruled by the same court in 1823.

Mr. Justice Sanburland held, that whosoever be-
lieves in a God, who would punish false
swearing, was a competent witness. A great
number of other cases was quoted by the Com.

The State of Connecticut provided by Statute
"That no person who believes in the exis-
tence of a Supreme Being, shall on account
of his religious opinions, be adjudged an
incompetent witness by any Court of Judica-
ture." The committee having satisfied them-
selves with the decision's from one court to
another, they finally came down to the
State of Rhode Island, which, for its forward-
ness and liberality has reaped upon its devoted
head one small share of vituperation from
the hands of this learned committee! It
appears that a decision of Judge Story's in the
U. S. Circuit Court held at Providence gave
rise to a controversy, which ended in a
statute provision the next year. "That no
man's opinion in matters of religion, his be-
lief or disbelief, can legally be inquired into,
with a view to his qualification to give
testimony." Many other decisions were cited
by the committee from the courts of different
States but enough has been quoted to show

what the common practice of the lower 29
courts is leaving the ~~Declarations~~ to be appealed
to as a Court of Error. The Committee after
this lengthy prelude, now go on to show
wherein the community at large would suffer
by ~~the~~ allowing any legislative action to give
a more liberal construction to the laws on
this subject: and so far as they endeavor to
make out their case, aside from the intolerable
lampooning which they give the poor Atheists
we shall take the privilege of following
close to their heels. And in the first place
What do these petitioners ask the legislature to do?
why simply to make a law which will allow
every man to come on to the stand in a Court
of Justice and tell the truth - (Subject to the
pains and penalties of perjury of course) without
being questioned by an earthly tribunal as to
his religious belief. And for asking this boon
of the general Court the petitioners are branded
with Atheism. How does Mr. Hudson know
that these petitioners are Atheists - seems to me
this is judging them in advance - if a peti-
tion I should come in my way tomorrow ask-
ing for the same privilege, I should unhesi-
tatingly sign it, and I am no Atheist, at least
I would tell Mr. Hudson so voluntarily; yet
I would not have Mr. Hudson to think
for a moment, that I would submit to be
questioned on the subject by any tribunal
on this side of Heaven. The whole question lies
here; the Courts say that all they wish for
is to be able through competent witnesses to
come at the truth - and the citizen replies
I am willing to tell the truth according to
best of my knowledge and belief, but don't
disturb my conscience - Make your laws as
strong and as severe as you please to pun-
ish me if I testify falsely - but let my
belief alone, this is a matter between me &
my God, and on this subject no earthly tri-
bunal has a right to question me, My
belief belongs to myself alone - It is my

30 private right to keep it within the
compass of my own bosom. It is a natur-
al instinctive inherent right, of which
the Judge of a Court ^{has} no share to do than he
has with the secrets of my bed chamber.

When a witness upon the stand is questioned
by the Court as to his religious belief - the
answer would be in plain English proper-
ly and abstractly, "none of your business"
but this in our advanced stage of civiliza-
tion would be considered at least a contempt
of Court, the punishment of which would
be imprisonment during the remainder of
the session - there is a modification of the
old law, for we are told in Deut. XVII. 13.
"And ~~the~~ man that will do presumptuously
and will not hearken unto the priest that
standeth to minister there before the Lord
thy God, or unto the Judge, even that man
shall die:" We quote this passage from Holy
writ to show that some modification has
taken place in some of the laws since the
days of Moses - fifty others might be cited
which would go to the same point, most
of which have been rendered null and void
by the propagation of Christianity - Circum-
cision was the sign of the covenant made
with Abraham and his posterity ages before
Moses, and Moses himself was threatened
with the punishment of death for the
nonperformance of this ~~right~~ rite even
before the departure out of Egypt (Ex. IV. 24
25. 26.) yet in the 15 chap. of Acts it app-
ears that the Apostles after a full discussion
of the matter, did not hesitate to declare
that no Gentile need be circumcised. And
what Christian, in the year 1838, is there
who would, by the total nonobservance,
of this once solemn infraction consider it
an offence to the Deity. Bigamy was allowed
Polygamy was tolerated, and yet we have

31 statute law to punish them as crime.

All these changes in the government of the human family, or to speak more properly in the several departments of government which has been established among men for the avowed purpose of bettering their condition and increasing their happiness, has been brought about by a difference of opinion - or a change in regard to religious views: - belief and unbelief. The Judges of the Supreme Court, the most of the lawyers who plead at the bar, with Mr. Hudson to back them up, say, that ^{it is} highly necessary that they should have the power to question a witness who comes on to the stand to speak the truth, in regard to his religious belief - Other men, - citizens of the Commonwealth, who may be for aught I know as honest as the former say, that they, on mature reflection and experience have come to a different conclusion - they say that the administration of the laws, whose end and aim ought to be, Justice, does not require this rigid test to be put to the humblest individual in the community: - therefore, they humbly ask the general Court to ~~retract~~ ^{retract} their ~~from~~ ^{from} this further. - This is the head and front of the whole matter. Mr. Jeff. may twist it and turn it as he pleases, but, when it is stripped of all its outward trappings, and the naked truth allowed to appear, it comes up the same. It is Belief versus unbelief but not of that description which Mr. Hudson has laboured so hard to prove and to disprove - It is not then whether a man be a Methodist, Quaker Universalist, or Unitarian; ^{not} whether he be Jew or Christian; ^{not} whether he be Deist or Atheist - This in my estimation ~~was~~ ^{was} not the question for the Committee to consider, but it ~~is~~ ^{was} whether it be right for the Court to have power to question

any man upon these points, to show his
competency, or incompetency to testify. — But
we shall be told that in order to prove why
a Deist should not be permitted to testify without
this inquisitorial test, of course we must be all-
owed to show you what Deism is; and to show
you the reason why an Atheist is totally disqual-
ified we must tell you in what Atheism con-
sists and to do this more effectually we must
show you how his heart is warmed and how
cold his thoughts are — and what a dangerous
being he must be to be left to roam at large
in the community — Now we desire to repeat as
we go along that we are no advocate of Athe-
ism — for as we said in the outset we know of
no such persons; and if Mr. Hudson does he is
welcome to the knowledge — But we will for
a moment give Mr. H. his whole ground, we
will admit then that there are Atheists, and
if so what has the Judge of a Court to do with
them any more than the Pope? Mr. Hud-
son is a universalist preacher, he is sincere in
his professions no doubt, let other Christian
sects think as they please, (altho' there are abo-
ut fifty others who differ from him) he is
firmly persuaded of the truth of his own
creed. But was Mr. H. born a universalist?
was he reared in the cradle of universalism?
If he was then ought he by all means to have
the praise of being consistent; at any rate so
far as relating to a creed: the text to the contrary
notwithstanding which says, "All things are
to be done a new way, &c. &c." What a strange thing
is belief! And how subject is it to change? And
yet how tenaciously we adhere to the strange
phantom! Philosophy remains the same. Astro-
nomy remains the same; The sun, ^{the} moon and stars
continue their undeviating and unalterable courses
in the heavens — Nature with all her marvellous
works are steadfast and immovable — and God

is unchangeable; — all these indubitable 33
truths we are obliged to acknowledge.

And yet, Man poor frail finite man, a
groveling wretch near to the earth, whose
days are numbered, and whose ^{earthly} career is not
to exceed three score years and ^{ten} — born of
a woman and cut down like grass — who
cannot make a ^{single} hair black or white — sets
himself up as judge over his fellow man!
Acknowledges God to be the Supreme governor
of the world — that he is the sole Judge of
the things above and the things below — that
he is in all, and over all — and that we are ~~all~~
in the hollow of his hand: and subject to his
will — yet, 'Man' offers up his fervent prayer
to his same Supreme being to grant him
the privilege of assuming the reins of gov-
ernment over his brother, to punish him
with fire and sword; the ~~court~~ and the
gilded ~~tribunal~~ an earthly tribunal shall
in their wisdom declare that he richly de-
serves it.

But why trouble our neigh-
bours upon this subject at all? why should we
strive to retain this power of questioning him
upon religious belief either in Court or out of Court,
why not require him, nay, compel him to
tell the truth, the whole truth and nothing
but the truth under the severest pains and
penalties, with out calling down the wrath of
God upon him — A ~~man~~ ~~is~~ witness is
asked by the Judge if he believes in a God;
the answer is in the affirmative, and he is per-
mitted to give evidence — Another is ~~called~~
who answers in the negative and he is accord-
ingly ~~received~~ in contempt although it is noto-
riously known that that latter is a man of in-
tegrity, truth and honesty — and furthermore is in poss-
ession of information which may effect the life
of the prisoner at the bar, while the former

is equally known to have the reputation of a great liar. And all this is because the man says he believes, or that he don't believe — Mr. Hudson will tell us that belief is faith i.e. we must have faith and then we shall believe — If Mr. H. in his families don't tell us so, a better clergyman or eminent theologian as Mr. H. is do. tell us so. Let us quote a word or two

from two eminent preachers in the commonwealth of Massachusetts. In order to give them fair play I will name them. I happened at this moment to take up a couple of tracts from which I will quote a sentence from these classical authors viz. Mr. Peabody, and Mr. Walker.

Mr. Peabody says. "The world is full of mysteries, The chamber in which the infant opens its eyes, is a universe of mysteries. The father's voice, the mother's smile, reveal to it scarcely the mysterious world of its affections." Again Mr. P. says

"The world then is full of mysteries. But so far as religion is concerned, it has chanced most unhappily that men have ^{made} articles of faith out of mysteries, made them the most important articles and looked on religion as if its main purpose were to introduce mysteries into the world."

Mr. Peabody now undertakes to show that the world was full of mysteries and blind faith, before the new dispensation, and that the coming of Christ brought with it the true faith. "Christianity" says Mr. P. "has not added to the number of mysteries, but has lessened their number." before that time death and a future life were enveloped in mystery — But this mystery no longer exists. Christianity has done it away."

x x x x x x x x The character of God before the coming of Christ was unknown."

35

After this we are told by the same author in the next page that we must have our faith established by reason and by Revelation. "As reason begins by the aid of Revelation with conquering truth & truth from the realm of mystery — it ends with carrying the soul forward on the other side, by the aid of revelation, into the realm of faith."

"But here we must explain in what sense we use the word faith: — for it has several different significations in the Scriptures. We mean by it that faith which Abel and Enock, and Abraham and Moses had. It is, in other words, Trust in God founded on a perception of the reasonableness of that trust." We have quoted Mr. Peabody fairly, and with his faith and his logical reasonings about the Old and the New, we will leave him without comment. If any body can find sufficient to convince them that their own faith is sound from such theology, they are welcome to the argument. We say with Pope —

"For omads of faith let graceless bigots fight,
This can't be wrong whose life is in the right."

We must take up Mr. James Walker, who undertakes to vindicate Unitarianism against the charge of Skeptical Tendencies in a tract for April 1839. But before we enter upon the review of Mr. Walker's religious tract we will notice, before it escapes our mind, the practical application of one single instance of excluding a witness on account of his incompetency. We do not say that all men are competent to give evidence, yet we shall contend that none should be excluded without just cause

We are bound to say in justice to Mr. Lyndson's report that he has given us a very finely written homily upon Atheism!

But what has Atheism to do with the subject? The petitioners ask the legislature to relieve them from what they consider an oppressive burthen — to free them from the trammels of one of the last remnants of the inquisition. — They ask the General Court to take from the lower courts of Judicature the power of questioning a citizen as to his religious or irreligious belief; that is, to have the privilege extended to him of coming on to the stand in a Court of Law and telling the simple truth, without fear, favour, or affection. The learned Committee certainly must have overlooked some of the evils attending the practical operation of this privilege. A worthy citizen is accused of wilful murder and he stands arraigned at the bar of Justice to answer to the high charge with competent witnesses to swear his life away. The accused has ample testimony at hand to prove an alibi, but unfortunately the persons who want to testify to his innocence, (although they are of undoubted veracity) are idolaters, and consequently are not admitted as competent witnesses in our Courts. A case in point happened in the State of New York.

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Therefore let us hope! eyes only 49
friend let us hope! although I cannot
boast of that genuine Christianity which
dictates to all men to turn the other
cheek, yet we will not let go of
hope, though we ^{find her} ~~are~~ ~~great~~ ~~that~~ ~~the~~
ties at the bottom of "Pandarus-hope."

After learning a school boys lesson
in the afternoon which ought to have
been learned in the morning, I take
fresh courage; yes, I take courage,
more especially when I find the
grand literature of the world, ^{snapping and} ~~snapping~~ ^{and} ~~and~~
at each other, and calling hard names
^{like so many Spanish} ~~like so many Spanish~~ ^{sc} ~~sc~~
Pope, and Swift, lampooning Denis.

Byron finding fault with Burns:
and styling him a mere song writer.
Labbett laughing at Addison's false
grammar, and ~~last though not least~~
calling ~~of~~ ^{and this is the best of all} ~~of~~ ^{poor} ~~poor~~ ^{host} ~~host~~
and last though not least, ^{poor} ~~poor~~ ^{host} ~~host~~
young Ireland hunted down by all
of those learned rascals because he
had the sagacity to dupe the whole
of 'em in finding the celebrated
all S.S.E. of Shakspear.*

When I used
to complain, to my mother, that a
bigger boy had interfered upon me
in the street. I was consoled with
this ^{very important piece of} ~~information~~ ^{information}, that "the great fish
always eat the little ones." ^{By this some rule} ~~And the~~
small fry, ^{therefore} ~~we~~ ^{we} must, of course, ex-
pect to be eaten. This however we
do not mind, since the doctrine of
regeneration is now established;
For as Old Ben. Franklin said, we
* ~~study~~ ^{study} ~~are~~ ^{are} ~~we~~ ^{we} ~~to~~ ^{to} ~~believe~~ ^{believe} ~~that~~ ^{that} ~~these~~ ^{these} ~~fishes~~ ^{fishes} ~~possess~~ ^{possess}

not worth the trouble of writing any more of my journal

all the bone and muscle of the world

may yet appear in a new edition revised and corrected by the author. This friend William you will say is nonsense extra, Be it even so. Who cares? I want to give more for one single original thought, fresh from a "man's thinker" than ~~than~~ I want for a cart load of pedantic trumpery brought from the closet at the ~~useful~~ expenditure of so much midnight-oil. I am delighted, I am perfectly charmed with a piece of composition in which native talent abounds, and good sense prevails.

The first thought is the rich jewel, after all. [In teaching the science of music culture does much to perfect the art, yet who can expect to be able to imitate the ^{mature workings of the} canary bird, who spins his notes as fine as some of our orators do an argument. We are irresistibly led to admire these delightful sounds of nature, yet we ^{be} ~~may~~ ^{totally} ignorant of acoustics: ~~we~~ ^{nor} can we distinguish intelligibly between a minuet and a demibrief, ^{or tell the sound of} a cratchet from a quaver.

David Crocket, said to the American people, "first be sure you are right and then go a head." The idea was a good one and thousands have ^{not only responded to it but have} repeated the saying after him, but whoever can descend to use it second hand

from Crickets mouth, ought to 51
feel a little mortified when they
reflect that they had not ^{so simple a saying} thought of
~~the~~ first. All I crave in these
matters is, that I may pass in
my head only one single original
thought: and if I should even find
one I Rulking about my Cranium
I will make haste to let it out,
that's poz. I hope that I shall
not be misunderstood, or thought
to be inconsistent with my self,
when I declare, which I must
sincerely ^{& solemnly} do, that I entertain the pro-
foundest respect for Scholarship
and learning. || Went to be mailed to
a seat in a lecture room, and com-
pelled to listen ^{by the hour} to a pedagogue who
has spent much time and strength
in dissecting authors to furnish
himself with material, for a fine
speech is to one an intolerable bore!
The ~~master of~~ mutilated works of
these authors who have under-
gone the cruel operation of the dis-
secting Knife are reproduced, so
metamorphosed, ~~that~~ ~~that~~ ~~that~~ that we
cannot immediately recognise them.
It were better however if we could.
For they are not ^{often} improved, but ^{by the change} dis-
torted — some are made to squint
who were once cross-eyed before
others who could walk alone ^{ere}
for the new physician took them
in hand are now introduced ^{to our notice} upon
crutches, while those who were

descent looking chaps in the beginning are now seen with their heads on one shoulder or their faces turned backwards like Latswips.

|| A dear heart! How much our beloved Island suffers for the want of a good Nautical School. I shall, friend William, venture to speak out upon this important subject, because, I am fully aware that your knowledge and taste for Astronomy and mathematics; together with your perfect acquaintance with the abilities of the only teacher we have on the Island, will lead you to a reflection, to the same conclusion with myself on this momentous question. The limited stay of our young men on shore i.e. the interval of ~~stay~~ time, between their voyages, is so very short that we cannot hope for any great degree of perfection, yet we insist upon it that they ought to learn some few things right.

In examining some of the scholars, who have been finished off in ^{the} first Seminary of Nautical Science in our town, I have been heart-sick at the idea of rearing up a set of fine young men, who can boast of superior natural abilities to take charge of all the property of Nantucket for 40 months at a

time, and yet so consummately ignorant of a science which is ^{so} inseparably interwoven with their immediate profession; and who can wonder at it? when a young student is gravely told by his teacher that he must "Subtract the furthest line of the Moon from the star, and add the solar-parallax, etc."

I hold it to be almost an indispensable requisite that the person who attempts to teach this valuable branch to Seamen should himself be a practical man; and at one time of my life, I had nearly formed a resolution, that with the aid and assistance of the Hon. Walter-Folger and your self, I would spend some few sleepless nights in qualifying myself for this arduous task. — But my friend, the day has now gone by; thank God, if I succeed in this my present undertaking, I hope to be able, so far as pecuniary means shall go, to smooth the few remaining years of the down hill road of life, without any over wrought exertion of bodily labor to add to my scanty fortune. But my good sir, although I am paving the way by the steady prosecution of this voyage to a final abandonment of my profession, and ^{to be able} to bid adieu to the gallant ship and the pride of my heart. I will agree to any

proposition, should I live to return,
I will agree to lend my full aid to
produce a change in the nautical in-
struction of our young men which it
is obvious is so much needed — I will
use my best endeavours to better, what
which is now most abominably bad.

I will raise my voice in favour
of a good sound Nautical School, headed
by a competent teacher; and you, my
good friend, must raise yours, and Es-
Burnell must raise his with other in-
fluential men of the town. You
understand me when I press the mat-
ter home to your minds and as I can
to raise your voices in favour of this
desirable object. We do not mean
that you shall cry aloud at every cor-
ner, or raise a hue and cry through the
town, nor as it were that moderate persua-
sion which applies itself directly to the
understanding. And depend on it when
this subject is better understood, it will
not fail to be suitably appreciated, by
parents, merchants, ship owners, and
underwriters. This desirable object once
accomplished, we shall rear a set of
men who will not only understand
their profession much better than
what they now do, but the risk of loss
and chances of failure will be lessened;
and besides they will be able to hold
up their heads before folk.

In offering these crude opinions
and in throwing out these gratuitous

hints, we would not be taught to
argue that we consider it at all ne-
cessary to make our ship masters
Lawyers, Philosophers, or metaphy-
sicians; yet, we will insist upon
it that when they meet with gent-
lemen abroad, who are like them-
selves human beings—learn of a woman
that they should not feel inferior
to any thing in the shape of a man.

I feel extremely mortified when
I see ~~one of~~ our town-born chil-
dren, who have in reality much to
be proud of, stand aloof from a naval
officer simply because they discover a
smear of tinsel upon his shoulder in
the shape of an epaulet.

My kind friend I desire you would excuse
the abrupt introduction of this piece of
autobiography which I am now about to
pen. As I am not yet Christian enough
turn the other cheek upon all occasions, I
cannot help looking back upon my gone days
with a degree of satisfaction. When my fam-
ily were persecuted and my self driven with my
back to the wall, although I ^{then} took a rash stiff
to extricate myself I can now look at the
whole transaction with complacency; and pr-
don me if I should say that I exult at the
thought that my antagonist should have
taken the very method which he did, not
only to prove himself to be what I al-
ways knew him to be, viz. a villain, but to
open the eyes of those who had believed him
have acted altogether right, and that I had
acted directly the contrary. To pray for the de-
struction of our enemies is most monstrous

doctrine I know, but I had much rather
speak the truth for the sake of the truth than
to be hypocritical for the sake of harmonizing
it. My friends, who, I am willing to
believe, acted from the impulse of the mo-
ment without any settled prejudice against
me as a man and a gentleman; who could
not or who would not carry their minds
back to the origin of the controversy* I can
forgive; indeed, they have manifested a
disposition to retrace their steps, or at any
rate to relinquish their hard feelings tow-
ards me by subsequently giving me their
voluntary suffrages more than once.

I should consider myself void of the
feelings of a man were I not free to declare
that I felt my reason swell with gratitude
when I received the popular voice of my
fellow citizens through the ballot box to
preside over their deliberations at an annual
meeting. At another time and under other
circumstances, although I had endeavoured
to make myself acquainted with a few of
the rules indispensably necessary in the
government of a deliberative body, I should
have shrank from the arduous task with
modest diffidence. No man can expect
to take a popular stand ^{in community}, or undertake to
maintain an elevated situation ^{amongst his fellows}, however pure
his motives may be without incurring cen-
sure ^{from some quarter or other}. As a presiding officer when I could only
flatter myself with a consciousness of hav-
ing done my duty according to the best of
my abilities and understanding. How far I
acquitted myself in the discharge of the
duties of the chair must forever be left
with my fellow citizens to determine.
For their extreme kindness and forbearance
towards me during the sittings of the meetings I
return them my most grateful feelings and my
most cordial thanks +

Extract of a letter Harriet B. Don'tham
dated at sea, Aug. 15, 1841.

My dear Child,

You must not shrink
much at the Reclamations made that
I have adopted in addressing your
little brother (Isak Jr.) Although you
may not discover it now, you will
soon perceive when a few Summer suns
have rolled round that his sphere of
action in life ^{is destined by nature to} ~~will~~ be vastly different
from yours — He is a king; and his
destiny like other kings is upon the world's
wide stage, to look out for him self — a
few short years and he will be thrown
upon his own resources to act his part
in the great drama of life for better or
for worse; knowing this to be ^{the} inevit-
able consequence to all such as him,
I have pointed out some of the evils of
this wicked world in a series of letters
from an old Scrap-book wherein I put
down a stray thought, now and then,
to keep them from flying off into space.
In those pages I have merely alluded,
for I could do no more, within the small
compass of a few sheets of 'fools-cap', to
some of the dangers which lie in wait,
and are lurking in the path of the young
and unthoughtful. These lessons are
intended to prepare his mind to meet the
allurements of the world with a correct
understanding of their fallacies, and if poss-
ible to avoid the dangers where others have

been so fatally shipwrecked, I contrast
 the contents of some of the pages
 I have written him, with his present
 tender age, it will readily be perceived
 that every owner was intended to be
 prospective in its character: and, like

"The choice penny worth of wit
 For all of those who go astray,
 If morning they will take by it,
 'Twill do them good another day."
 [An old ballad]

You cannot always have the admonition
 of a father nor the kind influential
 counsel of a mother, therefore we give
 them to you while it is yet day - on pa-
 per which is intended to survive the
 wreck of time many long years after
 the hand which has penned them shall
 be stiff with the cold grasp of death.

Mary Brown says, in a letter
 by Capt. Fisher, of the ship Maria, that
 "father must not let his spirits droop."

The idea is a good one, and the in-
 junction is not only kindly received
 but duly appreciated. I can assure you
 all, that it is my daily care, amongst
 other things to endeavour as far forth
 as it is in my power, to keep my
 spirits up - Nothing however, has so great
 an influence on my mind in regard to
 the buoyancy of my feelings as the con-
 stant care which continually hovers over
 my whole individual self for the
 safety and welfare of my wife and chil-
 dren.

And why this care? And
 why these trials and hardships to promote

their happiness? Is it worth while 55
for one at this immense distance from
you to attempt an answer to these queries?

Will you consider it steering out of my
course to allude to them? That oft
repeated question, "why do you go again?"
still sounds with its former echo in
my ears. P. 59. After a lapse of many years,
with my feet ^{fast} upon terra firma, enjoying
the peaceful abode of a comfortable, and
as we trust a happy family, why so un-
wisely ^{why thus reluctantly} throw myself into the ^{shady} of life?
Was it to seek pleasure and happiness elsewhere?
Was it to obtain that peace of mind ab-
sented and among strangers which ought to
have been found at home? Did the
foolish extravagance of my wife and chil-
dren drive me away; or did their mis-
conduct cause me to loath their pre-
sence and fly the house? If it were
for these reasons, or any of them, that
I took a voluntary departure from home
I love, in Jan. 1840. after remaining 17
years on shore, it would be idle in the
extreme for one to ^{attempt to} palliate or endeavor
by any subterfuge to wink out of sight
the fact — indeed, it would be hypocrit-
ical in one to deny it. I am then
free to say that neither of these reasons
are to be ascribed to the cause of my
being once more found making a
ships quarter deck in the Pacific Ocean.

What then, let us enquire, has act-
uated your father, at an advanced age
of life, to throw himself at the mercy
of the elements, trusting his life and

property in a frail bark, constructed
 must be by time to constant deteriora-
 tion, and liable too as she undoubtedly is
~~must be~~ at almost every step to have
 her course intercepted by some fatal
 casualty? and, as the fact would have

"Whilst on a voyage of fearful length
 And dangers little known
 A stranger to superior strength
 Man vainly trusts his arm."

A few short words, will give the
 answer, and set the matter at rest, for
 the present at least. It was simply
 to repair the breaches and inroads made
 by Throspers upon a fortune already
 scanty, and to furnish my little ones
 with ample means to maintain a
 respectable standing in Society; and,
 moreover, to obtain some additional
 pecuniary means to replenish the once
 tub, and fill up the meat barrel; and
 finally: in a word, to keep my family
 from beggary, pauperism, and want.

And for to answer these ends I have
 been made willing to encounter another
 voyage. Well, my dear little ones, to
 follow the argument quite through, with
 an eye to the end which craves all
 things; we will say, that should I be
 successful in this my present, and as
 we hope my last undertaking of this
 nature, and ultimately be restored to again
 once more; my mind relieved from the
 perils and privations incident to my
 floating prison, I flatter my self with

of the fond expectation that I shall not
only find a pleasing reception and a hearty
welcome from all the inmates of No. 46.
But that each individual of you will
strive to be foremost in manifesting a
renewal of your gratitude to Anne who
has been so willing to risk his own life
for the promotion of yours:— I cannot be
mistaken when I suppose that these grateful
feelings will be ^{again} extended to me. Well, my
dear children! from what has been already
said, I think the idea must have crept
your minds, viz. "Is there nothing for us
to do? cannot we, feeble as we are, do
something by way of compensation?" O, yes!
you must undoubtedly can, And do you
ask, "what this something is, that you are
to perform?" We answer as a whole, and in
round numbers; be good children! But
when we descend to particulars in domes-
tick endearments, we take another view of
the subject, and the family circle is pre-
sented to our minds in ^{a different} ~~another~~ light altho'
not the less interesting. Each one is now
seen in the act of performing some kind
office to ^{one} ~~our~~ welcome — Kindness too, I
am proud to say, which have been ex-
tended to me before. Permit me to name
a few of them, which you would have
no hesitancy in renewing provided an
opportunity I should offer. With her own
hands your kind mother would willingly
prepare the family dinner; my favorite
dish of fried fish or a pot of cod fish
chamber would be forthcoming: And as
she has ^{often} done before would take pleasure

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in plaiting a ruffle to the bosom of my
shirt, after it had been taken from the
clothes line and smoothed by the polished
face of a hot iron by one of ~~your~~
aunt's sisters:— some soap and water, and
a clean towel would be quickly sur-
mised by the younger ones. Ith Junior
wants claim the privilege of blocking
my coats, and she 'Nabby' as usual wants
to trip it like a lark upon the old errand
to Abby Betts; exclaiming to every little
one that she should meet by the way,
with her bright eyes, beaming with joy:
'And, did you know my father had come'

When we talk of rendering kind offi-
ces to those we love and esteem, these are
small items in the catalogue we know,
yet, it must be acknowledged that these,
and a thousand other nameless things,
such as these, of right belong to the do-
mestic circle; are blended with the every-
day marks of life, and interwoven with
the fireside scenes:— they ^{are} ~~are~~ interwoven by ~~many~~
to form the great whole which constitute
the sweets of a peaceful family, and these
performance should by no means be ne-
glected or disregarded.

Kind actions neglected make friendship
suspected

p. 56. To keep my family from beggary,
pauperism and want. alias as the poet has

"To make a happy fireside chime
For means and wife—
That's the true pathos and sublime
of human life."

p. 55- "Why do you go again?" Was it to procure property to lay away and rust?

We had it is true a scanty fortune, and could have married thro' life without any unusual effort to increase it, indeed, as for your mother and my self we had a gentle sufficiency to carry ^{us} well into the dawn hill of life, and had there been no other consideration, my present attempt to again buffet the squalls of Cape Horn might have been considered an imprudent one. But there were other considerations; we had others to care for besides ourselves, God and nature had intrusted the welfare of others to our care and protection. and with this trust so sacred, and with them too so dear, I must have ^{been} strangely lost to my self and to reflection not to have been aroused to exertion

Poetry from the London
Literary Gazette.

The Kind old friendly feelings

The Kind old friendly feelings!
We have their spirit yet,
Tho' years and years have passed, old friend,
Since thou and I last met!
And something of gray Time's advance
Seems in thy fading eye,
Yet 'tis the same good honest glance
I loved in times gone by
Ere the Kind old friendly feelings
Had ever brought one sigh!

"Then said she to the servants,
Bind him hand and foot, and take him
away, and cast him into outer darkness:
there shall he weeping and gnashing of
teeth." Matthew XXII. 13. All this was
because he had omitted to put on his
wedding-garment!

A list of words not to be found
in Waller's large Dictionary

aces

estrays

ayudanta — Spanish — a liege

los pulgas — " — fleas

ranchas — " — huts —

Your critic folk may cock their nose
And say, "How can you e'er propose
You who can hardly verse prose,
To make a Sang?"

But by your leaves my learned pair,
Ye're may be wrang.

What's a' your jargon o' your schools,
Your Latin names for horns an' stools;
If honest nature made you foals
What sairs your grammars?
Ye'd better taen up spades and shools,
Or knappin-hammers.

A set o' dull conceited washes,
Confuse their brains in college clashes!
The gang in stirks, and come out apes,
Plain truth to speak;
An' syne they think to climb Parnassus
By dint o' Greek!

Give me ae spark o' Nature's fire!
That's a' the learning I desire;
Then tho' I drudge thro' dule an' mire
At plough or cart,
My muse, though namely in attire,
May touch the heart.

Burns.

Copy of a letter.

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Ship Henry Astor, at sea. Lat. 16° S.

Wm. B. Easton Esq.

Land in sight - July 9. 1841.

My dear Sir: Yours by the ship Enterprise bearing date Dec. 11. 1840. in reply to mine written on the outward bound passage I have received.

I am pleased to notice the contents of your highly interesting communication for more reasons than one; it is the very first scrap of paper, in the shape of a letter, that ever I had the honour of receiving from an owner of a ship, in all my life.

Your letter lies open, and my table before me, and for me to attempt to follow you through its contents, sentence by sentence, and paragraph by paragraph, would not be doing justice to you as an owner of the good ship Henry Astor; yet, I can assure you it would be a pleasant task to do so.

As a faithful representative of the property which I have in charge, you will expect, as a matter of course, that I should unhesitatingly give you a correct statement of our proceedings from one time to another. Up to this date I have endeavoured to perform this duty to the strict letter.

I will venture, however, before I proceed, to notice one portion of your pleasing epistle, wherein you allude to the political canvass for a chief magistrate of our great republic. The election of president is now over; the battle has been fought, and nobly fought, and as we hope, the victory has been gloriously won. I see

58 By the fall newspapers as well as by
your letter, that the electoral vote was
overwhelming — 234, to 60. What a wonder-
ful and tremendous change! Who would
have thought it? Let the nations of the
earth look on and learn a lesson from
the patriotic Americans: — let them
understand that there is one government
under heaven whose rulers can be cho-
-sened without bloodshed. Well, my ga-
friend, the people of the United States, in
whom rests the sovereign power, were
sick of their rulers; they sought a change
that change the citizens have obtained,
through the peaceful, but powerful in-
fluence of the right of suffrage; the le-
gitimate remedy of the ballot box has been
resorted to, and the result has gone forth to
the world in peals of the loudest thunder.

It now remains for those who have
had the power thus placed in their hands
not to abuse it, but to exercise it like
honest men, like patriots who have the good
of their country at heart; showing to their
immediate constituents, and to posterity, that
they have been worthy of the trust reposed
in them. You know my political creed,
and therefore it would be superfluous to
name it, you know that I was a de-
mocrat of the old school, and many of
those that were, have even been some-
what distrustful of modern whigism.
If the whigs who come into power
on the 4th of March 1841. will but
follow the footsteps of the genuine Whigs of
1776. they will always find one with
them, tooth and nail; but, whenever they

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40
they can tug an oar, ~~so~~ pull a rope 61
or some mucking trail of performing
ships duty. But never mind, I feel
confident that I shall get an share
weather now yet; and whenever I do
I intend to treat my self to at least one
day an share. And in order to enjoy
my full share, of a full day, for I mean
to stay until night, it will, necessary
that we should pay some extra atten-
tion to our costume - dress etc. To keep
up appearances, we must obtain an "est-
ablishment", guard, safety-chain or what
not, for I have been absent so long
from the fashionable world that I have
quite forgotten its legitimate cognomen.
In addition to my "establishment,"

and in order to secure my goods-ticker
in some conspicuous place, an extra
match pocket must be made in my
vest, just under the left nipple; my
coat and gloves shall not be forgotten nor
etc my knuckle dabbler, - thus attired
'cap a pie', I shall make my debut am-
ongst the grand ones. Alas! poor
goddess of fashion and of dress, how
I pity thee, for on this occasion thou
wilt most assuredly be thrown into
the shade. It has been said by some
celebrated author, no matter who, (for
I can't stop to hunt him up now)
that, "the very essence of all human
happiness is derived from anticipa-
tion". This would seem to fit my pre-
sent condition; for the very thoughts
of "one whole day an share" almost
makes me giddy headed; and like the
country maid, with her pail of milk,

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who could not refrain acting out
the feelings of her bosom with the
ornaments of her head, I fear that I
shall, after all, crack my eggs before
the chickens are hatched. But my
good friend, to be serious for a mo-
ment, and to drive away all morn-
sical thoughts, let us look at things as
they are, and as they were. When we
reflect on the accumulation of diffi-
culties that came upon us during the
short period allowed us in fitting the
ship away—the scarcity of money, and
the utter impossibility of collecting our
debts from those who were considered
perfectly solvent,—the extra repairs on
the hull and spars, ^{of the ship} altogether beyond our
expectations; together with the frightful
consequences which the approach of
winter foreboded, it was not to be
wondered at that my anxious feelings
should have occasionally got the better
of my philosophy. But let that pass.

Notwithstanding I was a complete slave
(a voluntary one to be sure) from the day
that I took charge of the ship, at the
wharf in the City of Hudson, until you
see us ply through the Sound on the 24th
day of January, nothing added so much
to my uneasiness, in getting the ship ready
for sea, as the near approach of winter;
had it been May instead of November, I
could have been one of the clearest
fellows in the fleet. But so it was.

I had all along anticipated a day of
rest; the old ship once in blue water,
I had resolved that nothing should pre-

went on enjoying a respite, at least ⁶³
for a short time;—indeed, the 'Aster
now clear of the land, ample sea room
and clear navigation before us; past
dangers forgotten or at any rate left
in the wake beneath the imaginary
circle twixt sea and sky, and a fine
fair wind to drive us along, what
was there to hinder it? The sails
being trimmed to the best advantage, and
the swelling canvases alow and aloft,
displaying one continued sheet; and
with the favoured gale causing the tall
masts to bend under its might, I
could now view with pleasure from
~~from~~ the head of the weather quarter
boat, the white foam as it rolled
from the bow of the gallant ship,
as her capped cut water parted asunder
the dark blue wave, and her fleet step
dashed the spray to an horizontal
level with the weather cat-head.

"With equal sheets restrained the belly-
ing sail [gale
Spreads a broad concave to the sweeping
While a'or the foam the ship impetuous
flies,

The helm the attentive Timonier applies!"

Falconer
My long looked for day of rest came,
it was however of a onushroom
growth; for like Janak's gawd, it came
and it went again. "It came in a
night and perished in a night." But
enough, for on this subject I dare
not indulge my pen, suffice it to
say then, I was leaving home; I was

leaving my steps from those I love;
from my family, from my weeping
friends; and from my "Aunt Jane Side!"
and thus pull the green curtain!

"Man never is but always to be blest."

"But why do you go again?" oh, surely!
Here is the rub; why have I come again?
This question has been oftener asked by
my friends than responded to: the answer
in fact, is one which I considered the
public had little to do. My reasons
for again attempting the sea are purely of
a domestic nature; and ^{it} may, therefore,
be considered out of place even to in-
troduce the subject here. However, as
our interests are now coupled together,
and ^{as} we have both embarked our
property in one bottom, a bare allu-
sion to the facts may be considered per-
missible. "A word to the wise is suf-
ficient," And when one or two reasons
are suggested to your sagacious mind, all
the rest will immediately develop them-
selves. I came one more voyage then,
so as to be able to live independently and
above board; to keep my wife and chil-
dren ~~above~~ ^{beyond} the reach of want; not to
accumulate wealth to lay away and rust,
nor to be able to throw riches into the
lap of my family to make them foolish,
vain, or extravagant. To maintain a
respectable standing in society, and to be
able to hold my head up and look the
world in the face, by paying all my just
and honest debts, I have always been
willing to make use of all the means
which God and nature have placed within
my reach.

I have, once more put

my hand to the plough, and so far, 65
there has not terrace enough been
presented to thwart me in the pursuit;
to make me willing to look back.

I shall, therefore, 'go a head.' And I can
assure the owners of the 'Astor', that,
if my health holds out, there must be
a marvellous change in my present
feelings to make me prone recreant to
the undertaking.

Our ship, is one which is every way
calculated for a whaler, she sails well
and works well; and although she has
always had the reputation of being a
fast ship, I must confess that I had
some misgivings as to the truth of the
stories; but in coming in contact with
some of the fleet whose character for
sailing had been long established, I
have been in more instances than
one greatly disappointed. You are
aware that due allowance, and a
liberal discount, is to be made on all
statements relative to the speed of vessels.

Nothing touches a sailors pride, like
telling him, "She is a dull sailor".

Some nature may have been less be-
autiful in her gifts towards our wives
and daughters, in making them any
thing but comely and beautiful, yet,
nothing puts us out of humour so
quick as to be told of it.

As to our leak, I have heretofore
said but little; and up to this time I
should have been entirely silent upon the
subject, had not the idea continually
forced itself upon my mind that you
would expect something decisive from

my pen to lean upon; or to make use of in counteracting the exaggerated tales which might come to hand through other channels. But to the facts, our ship has never been entirely tight since we left home. On the passage from Chain Island, (Society) in driving of her with heavy starb' west winds, she kept the pump jogg'ing pretty somerthly. This of course caused some uneasiness, and made us think of better days. But whenever the weather slack'd up the leak decreased; and we soon found it reduced to its former standard, viz. not to exceed 200. strokes of the pump in 24 hours. This we care nothing about. And, as for the other portion of the leak, which you must be sensible from what has been already said, is somewhere in the upper works, should it become troublesome I think that we can put it at rest in almost any part on the coast.

We have now 700 lbs. of sperm oil, good and strong, and this you must know we have obtained by piece meal. We have not been fortunate yet to fall in right consequently we live in hopes that the more is to come.

I am with sentiments of
high respect and esteem

Yours pr^d
S. M. Lusk

Wm. D. Easton }
Nantucket }

* 67
July 1841.

Extract of a letter to Dr. S. J. Winslow
Dr. Burns's Desk and doctor Horn - [written at Sea
book - "Some books are lies from end to end"]

In ruminating upon the characters of
the individuals who constitute the literati of
our much beloved town; we often have
cause to think of the transcendent abil-
ities of your learned, benevolent, high-
minded, and philanthropic tutor Dr -
Hornbook. We feel desirous, lest his great
name should sink into utter oblivion,
that he may be induced to leave some
relic of his inestimable worth behind, at
his final exit from terrestrial things;
which shall be the means of transmitting
his fair fame unsullied to future gen-
erations. ^{Dr. Hornbook} ~~He~~ must, therefore, write a
book; we say that he must, for we know
aw of nothing which would survive the
wreck of time and sense, and secure to
his memory such lasting celebrity as this.

Before, however, we proceed to notice
some of the peculiar traits which belong
exclusively to the character of this disting-
uished individual, it may be proper for
us to state in advance what gave rise to
these reflections.

In a running conversation which took
place at one of our public rooms on the
Island; the abstruse subject of a future
state of existence was introduced. In the
course of the controversy, (for we very soon,
as Christians generally do, differed in opinion)
some ideas were advanced by the unlearned
portion of the company, who had mentioned
* This has been taken into a new draft. See Letters p. 2

68 to speak of him better, which, as it appeared, were not so well relished by the physician; and in order, as we thought, to overreach us in the argument, or overawe us with a verbose style ^{accompanied by divers} affected gestures[†] (while he thrashed one hand with the glove of the other) we understood ^{Mr. Hornblower} him, to take this ground, viz. "That he thought, not only possible but very probable that we might have existed, at some former period, upon some other planet than this." — That is to say, that you, and I, and the rest of us, ^(poor devils) might have lived there: alias that man might, at some remote date (no matter when) have crawled about the surface of the sun, or moon, or fixed stars, in the same manner, ^{as} ~~what~~ he does now about this ^{opaque} speck of ours; which, ^{being} numbered ^{in counts} one in the celestial Kingdom of unnumbered worlds; yet, ^{altho' he might have existed there} he was not conscious of it. ^{now} From this vague opinion, we very modestly manifested a disposition to dissent; for, we considered it not only safe but tenable ground to keep aloof from such a monstrosity, ^{hereupon} and demanded of our antagonist some reasonable argument to support this strange hypothesis; or some sensible proof of the fact. At the same time the language of Byron was irresistibly pressed upon our imagination. viz. —

"What are we? and whence came we?"

"What shall be our ultimate existence?"

— what our present?

Are questions and merels and oyst 69
incessant."

The proof which we had demanded in argument, of course, could not be readily given, and our friend at this critical juncture, who was evidently hard pressed for stock to manufacture even a tolerable subterfuge, seemed rather disconcerted, and it required not the aid of philosophy to discover that he needed some assistance to retain his ^{just} equilibrium. When we see an honest plebeian severely pressed for argument, and forced by his overbearing disputant to unneccessary lengths, or ^{compelled to} say what ^{in his own defence} which he meant not have otherwise ^{uttered} said, it excites our pity: but when a nobleman is driven to the wall by a commoner the natural impulse of all men is rather to laugh than cry. We do not say that this was the precise situation of the Doctor, but we do say that the conversation was now turned as square as the corners of a right-angle, and we were told i.e. our humble self, ^{the Dr.} that for the future he ^{the learned Mr. Horn} should advise us, to "think more and talk less." This injunction was accompanied by a look of that lofty mien so perfectly characteristic of the man. That it plainly denoted, even to our own dull comprehension, that had his power been equal to his will we should have been immediately annihilated, i.e. smashed in ^{on moment} ~~the spot~~, with scarce a green spot left to mark the place where we were last seen, or else into utter darkness cast,

See note on page 76

70 where nothing but weeping, and weailing, and gnashing of teeth, is to be heard; instead of the sweet music of female voices. A dear heart! how we quaked; or in other words, how we ought to have quaked before this august personage!

In this state of affairs it would be superfluous to add, ^{that} ~~so gross~~ ^{an} attempt to brow-beat did not sit well on our stomachs; indeed, our feelings, for the moment, were any thing but tranquil.

Our situation might have been compared to one of your own patients who had taken a double dose of ipecac, and while under the influence of the first symptoms of nausea was in doubt to know whether he ought to spit or swallow. But to return to the 'Book', or to the relic of some sort or other, which is to be handed down to posterity, to enlighten the minds of unborn children; for like the 'Sign' [&] we insist upon it that something ought to be given. It is, after all, paper, ink, and types, which gives to men an imperishable immortality.

But, ^{what} shall the Book treat upon, there is a puzzler, for who can hope to tell the world any thing new, oh, the 'Subject' is what we fear will go hard, ^{How} many there are in the world, who would write a Book if they could only hit upon a suitable Subject, and how many there are who after they have finished the task

8 page 77

are puzzled to find a proper name 71
for their production — the old woman
said, when her only son was absent
on a long voyage, that "she had thought
of every thing which might befall him;
except the dangers of the sea and the enemy"

At all events the subject of the book
must ^{be} appropriate — ^{or all our labour is lost} something which shall
apply itself to the immediate wants of
man. ^{must be farth coming} A mark of this kind will be
read and appreciated long after a mere
description of manners and customs
shall have been laid upon the shelf in
mouldering forgetfulness. Isolated, and
local matter, in print, and out of print,
is as sure to die, as is the Ring, or you,
or I. "The comedies of Charles II. have
passed away, for they were descrip-
tions of manners; — Shakspeare's dramas
still remain for they are descriptions
of men." But let us return to the
argument.*

Whether the present race
of bipeds ever existed upon any other
planet than this opaque body which
~~they~~ ^{we} now inhabit, before ~~they~~ ^{we} were
transmigrated hither, was the question
at issue. The ^{very nature of the subject} ~~question~~, to my mind ab-
stractly, ^{considered} was Speculation upon Speculation
vain reasoning upon crude notions, and
the whole multiplied by infinity. And all
future generations ^{we apprehend} will care as little
about ~~the~~ ^{solution of this foolish question} as what the present knows. P. 76
And if you think me guilty the contro-
versy with our minds enlightened you are
very much mistaken —
* for in this lies the pith of the whole matter

From a more superficial glance at the world, and at the biography of those distinguished individuals who have figured in it, we learn that all great men have had their day; and many of them, by wielding the pen, have also had their day. And why should Dr. Harn have been deprived the privilege? ^{clashes of old, that great legislator} and lawgiver of the Jews; — the "one best man", (so the primer says) wrote the Pentateuch, that is, it is sufficient for our present purpose to say so. [See Dr. Dalpuy's ^{lectures} of the Jewish Scriptures Vol. I.] This patriarch of old gave us, also, besides the law, his system of world-making. And, altho' he gravely, and solemnly, tells us that it was without form and void, and that darkness reigned upon the face of the deep; yet, if we remember right he does not inform us, ^{even after it was finished} whether it was flat, square or round; whether it had motion, or whether it stood still. But let that pass, we will not stop to cavil about it now; nobody has ever undertaken to make a better one for us, and it would be the height of ingratitude ~~in~~ to ask such a boon, until we make a better use of the present. And, as for particulars, in regard to the ^{original} formation, we shall leave them to Professor Silliman and other learned Geologists, ^{and cosmographers} to quarrel about. And with this digression we will also leave the "one best man" where we found him, while we proceed to notice a few of the rest of the dignitaries* who have acted a

in the great drama of life
conspicuous part, in by gone days. 73

Mahomet with threats and promises
gave his followers the Koran. Martin
Luther and John Calvin, reformed the
church, and kicked the Pope to the Devil.

The Sceptic's sail in his heart, that
he verily believes Josephus to have been
a faithful historian notwithstanding
he omitted to record the miraculous
conception of our Lord and Saviour
Jesus Christ.⁺ From this period
down to the time of Oliver Cromwell
who⁺ dissolved the British parliament,
locked the doors and put the Keys in
his pocket; the world has continually
been tormented and tormented with "great
men," p. 77. Some of these distinguished indi-
viduals have fought themselves into
notoriety with the pen, and ~~some of them~~^{others of them}
have established their authority by fire
sagget, and the sword; and gracious
heavens! how they acted! Harried to
relate and shocking to think of!!

"Homo, homini lupus" — ^{man is a wolf to man}
Will the world ever be scourged with
such like again? We sincerely hope
not. Do me ask what will pre-
vent it? the answer is at hand, viz

The universal diffusion of knowledge,
light and truth, to all men. This is my
answer; whether any other foolish knave, so he
sides myself, I shall not stop to inquire — sup. p. 77
of a polemic Buonaparte gave laws

* Altho' this word applies itself to the clergy
we ask the privilege of its being considered
in this case general in its application —

+ see note page 763 † after conducting Charles I. to the block

to France. (It makes us shudder with ~~cold~~ cold chills tho' when we reflect upon the sacrifice of blood and treasure which it cost that devoted nation to support him in his devastating, and exterminating career; excuse this long winded parenthesis) Sir Edmund Burke, during the reign of that illustrious queen Elizabeth; was the very life spring to the lakes of England. That miscreant scribbler Thomas Paine, gave us, as a substitute for the Bible, his "Age of Reason", in which all the old women, and some of the old men ^{too} declared he had lost his "hamman sense". John Locke revived, and breathed new life into the human understanding by teaching men how to think, and how to reason, i.e. to make use of their own brains, which the God of nature had wisely implanted within their craniums.

And moreover as ~~our~~ our learned friends would have it, "to think more and talk less." And our own Thom.

Jefferson, in his inimitable declaration of Independence, has taught men to know that when they are oppressed by miscreant and corrupt rulers, that they not only may, but it is their duty, to assume their natural rights and privileges, — throw off the shackles of slavery and be free.

Washington, in his farewell address, has marked out the true ground for the American to tread. He has posted sentinels along the pathway of the

patriot and statesman to serve
 them as landmarks, and ^{as} beacon lights,
 in the preservation of that freedom
 which our fathers so dearly purchased
 with their blood. Well, as we descend
 in the chronological history of "great
 men," our present limits oblige us to
 bring our minds rapidly down to
 modern times. A mere glance, therefore,
 at the names of the authors that follow
 must suffice, as a bare allusion to the
 character of ^{the} former has done. The last that we shall
 notice do not hold so conspicuous a rank
 in the classical world, we know; yet, they
 ought not to be totally forgotten; — 'let
 us not despise the day of small things'
 There is, "Jack, the Giant Killer," "Masher
 Goady," with her charming "Melodies,"
 The history of "Phantom Thumb," and likewise
 of poor "Black Robin," done up to order,
 in both prose and verse; — not forgett-
 ing "Cousin Mark," in his "Mellum in par-
 are." And now, to wind off and fill up
 the only remaining vacuum which
 seems to exist in the literary and scien-
 tific world, let the learned physician
 leave to posterity a volume on "dislo-
 cations," with corresponding plates to mat-
 ch, and a fac simile of the authors
 phiz.* The cuts, ^{of course} to represent the con-
 tortions of the patient in ^{all} their ^{hideous} variety,
 together with the fractured limbs, dis-
 tended ligaments, ^{dislocated joints} and in fact ^{all the rest} throughout
 from the blister plaster & cupping, ^{to the} ^{looming} and desolating knife
 the whole of the "modus operandi," Nat

* We beg pardon for the use of this low word
 it being apropos, we could not well avoid it.
 + given page

76 forgetting the pulleys, ~~leave~~ the lever's
the gun tackle purchases, and the the
tin bottles filled with bricks; and bags of
sand for weights etc. for we are to bear
in mind that what we cannot accom-
plish by skill must be performed by
main-strength. * Let him then, leave this
relic for the benefit of the ignorant, and
for our self we shall prefer after we
are contented to "think more and talk less"

As one good turn deserves another, and as the
physician's advice came to me gratis - I now send
mine back to him free from charge and without a fee *

+ page 73. Josephus did not record the mir-
aculous conception of Jesus Christ.

Negative testimony is not infallible;
yet, it should not be wholly disregarded.

Two persons may stand within view of a
third who has committed a murder; one
of the two testifies that he saw the act;
the other swears that he did not witness
the blow; the veracity of either is not to be
questioned for both may have spoken the
truth.

"to the point of view"
including in the account the profound
learning of his grace the physician besides

+ He could not but mark the "fleers,
the gibes, and notable scorns,

That dwelt in every region of his face,"

+ P. 69. For what little had been offered
upon the other side of the argument had nearly
overcome all "Hornbeck's metaphysics,

* See the quotation from Burns p. 78

p. 73 The world has continually been tar- 77
mented by these great men.

+ + + + +

Did many a Roman Chief and Asian King!
To doubtful conflict, certain slaughter bring
Look where the second beass's trophies ^{rose} ^{ing} ^{ing}
stow, like the hands that rear'd them, wither-
Imperial anarchy, doubling human woes!
God! was thy globe ordained for such to ruin
and lose?

Byron's Child

Harold's pilgrimage

Canto 2. stanza

+LV.

Note 1. It is said, that on the day pre-
vious to the battle of Actium, Anthony
had thirteen Kings at his levee - &c.

Note 2. Nicopolis, whose ruins are
most extensive, is at some distance
from Actium, where the wall of
the Hippodrome survives in a few
fragments. &c.

p. 70. I although ~~was~~ ^{am} one of the off-
spring of that same wicked and allotropic
generation, yet. &c.

p. 73. I shall not stop to inquire - But pro-
ceed to the task which I have marked out
for my self, viz. to capsize some of our ^{flour-}
baskets, gallipots, or at any rate to give them a
parliament heel, and lastly to return to him
the caustick plaster which ^{altho' contrary to his will} has evidently
fallen from my mouth

for p. 76. What cannot be performed by
Skill must be accomplished by main strength

" See here's a scythe and there's a dart,
They have pierc'd many a gallant heart.
But Doctor Flambrook, wi' his art
And curs'd Skill,
Has made them both no more a fit
Damn'd hast they'll Kill.

A writer says that Dr. Johnson
wrote the Story of Rasselas, and a
most beautiful story it is, carrying
with it in almost every sentence
a wholesome moral lesson, in a
week, and did not read the tale again
in several years afterwards. But this
as it may the story will bear a
second perusal by all who have
the least taste for literary produc-
tions.

At page 63. He says, "Poverty
has, in large cities very different
appearances: it is often concealed in
splendor, and often in extrava-
gance. It is the care of a very
great part of mankind to con-
ceal their indigence from the rest;
they support themselves by tempor-
ary expedients, and every day is lost in
contriving for the morrow."

The first of these is the
 fact that the story is
 told in a very simple
 and direct manner. The
 language is plain and
 the action is clear. The
 story is told in a way
 that is easy to understand
 and is very interesting.

A writer says that the
 story of the first of these
 is a beautiful story. It is
 told in a very simple and
 direct manner. The language
 is plain and the action is
 clear. The story is told
 in a way that is easy to
 understand and is very
 interesting.

The page 63. The story of
 the first of these is a
 beautiful story. It is told
 in a very simple and direct
 manner. The language is
 plain and the action is
 clear. The story is told
 in a way that is easy to
 understand and is very
 interesting.

83

Copy of a note to Messrs. Studen Jr. Esqrs.
U.S. Consul Payta.

dated Ship ^{off} St. Astor April 24. 1841 off Cal-
cally dear Sir: - paraiso

Will you have the gooddepos
to drop me a line in reply to mine by
the Ship Sarah, Capt. Upham, and direct
it to be left at the Deputy Consuls, Callao?

I shall probably touch there, in running
the Coast of Peru, before I do at Payta,
and should like to be informed if I am
to be subjected to any inconvenience by
your municipal Authorities, in conse-
quence of the supposed spurious price of
money which I gave the Doctor.

By giving a moment's attention
to this matter, you will confer a lasting
obligation on your friend

Wm. L. Upham

Messrs. Studen Jr. Esqrs.
U.S. Consul, Payta }

Extract of a letter to — Dated at Sea, 1841.

How goes politics, with you there in the old Bay State since my departure from the scene of action, and since Edmund the preacher has become, "Functus officio" and Marcus the Judge has supplanted him by that everwhelming majority of "One"? I must be considered at present, and if I ~~should~~ ^{live} for some time to come, if I should live, as a mere looker-on — I can take no part with either of the contending parties if I meanly. Therefore I shall for a few short years have an opportunity of standing aloof from the brail, and contentions which keep at bay the two great ~~contending~~ parties; holding my self ready at all times to give my undivided assistance to the right side: don't laugh — this is not man committalism. Saphism nor is it meant of patriotism nor any other ism — If however there must be tacked on to my political creed any kind of "ism" let it be in all conscience American ism.

Whatever my political enemies may say — my heart is right. In regard to the present unexpected change which as some of us think has come upon us in an evil hour, I have a word to say. If the Commonwealth of Massachusetts ultimately goes to wreck and ruin, and the rockers are knocked off the cradle of liberty and the head and feet kicked out, in consequence of this great political overturn, I, as an old fashioned democrat can ascribe its downfall to no other cause than that glarious, or inglorious, holy, or unholy amalgamation of 1824. 25. When the rankest old democrats of the Revolutionary war agreed to hook arm in arm, and move shoulder to shoulder with those traitorous Hartford Convention Federalists who would have sold their country as cheap as old Scotland did its King. We were then all struck off to order. We were, as you well know, trans-

figured in a twinkling into pure patriatiks did
 in the usual National Republican. I don't say
 that I can wash my hands of this unholy
 affair — I went up to the fact, the very next day
 I suppose like all the rest with a conscience void
 of guile and believing it to be, least one doubt to
 turn the other cheek." Some of us soon found
 that this mixture of oil and water marked
 well enough where there was a sufficient quan-
 tity of duplicity, Sophistry and Hypocrisy thrown
 in to make it adhere — and where these ingre-
 dients were lacking there was a gentle falling off.

As for my self, I have to confess with shame
 and contrition that I was fault'd like ten thou-
 sand others, who had not then concluded to
 shrink for themselves, but were contented to
 take their political creed upon trust — We all cried
 out "all's well," "We will go with newly greased
 wheels," "Weza for pure disinterested patriotism!"
 — "Map my creed as I do." When we go back to
 the state of political parties in the U.S. prior to 1812
 more especially between the date of the first an-
 nouncement and the declaration of War, we allude to
 trying times for both Fed. and demo. We were all
 then, I mean, the demo's bound in good faith to
 rejoice at the unparalleled victories of Napoleon
 Bonaparte — and I felt bound to throw up my
 cap also, and have willingly should we have
 lent him a helping hand, after he had cut up
 all those little Kingdoms upon the Continent, to
 have placed a torpedo under the Island of
 Great Britain ^{large enough to have} ~~and~~ blown it into the sea and clouds.
 As a good democrat I followed him in his
 bloody career untill the year 1812. I had then
 late in ^{the} fact of that eventful year just arrived
 chief mate of a ship with a full cargo of oil
 from the Pacific Ocean and had run clear of the
 enemy — I now had leisure (for I could not
 get to sea again unless I joined an armed ship)
 to read and reflect upon the bloody cam-
 paigns of Bonaparte — I now concluded to per-
 mit others to shrink for their selves and to
 take the same principle my self — I therefore
 dated the down fall of Bonaparte from the very
 day

86 That his ambition urged him to march an
Army of 450,000 men to sack the famous
city of Masek — Some sagacious Yankee
takes the liberty of dating his down fall fur-
ther back than this — viz. to the putting away of
his wife and marrying another whom he could
not love — "Sooner than have done this" says an
ingenious writer, I could have married the
poorest and prettiest girl in all France —

87

Ship Henry Atter, at sea,
South Pacific Ocean June. 1840

To the Sec'y of

The Franklin debating Society.

My dear Sir, I beg to be indulged with the privilege of addressing you, and through you of saying a single word to all the members of our once favorite club. Our Social Society in Union Street, where is it? Has it been broken up? I hope not. It would give me pain indeed to learn that your meetings in which I have spent so many hours with pleasure and profit should for any trivial cause be broken in upon.

Presuming then, Sir, that these hasty remarks will find you as what I left you, when I took my last farewell from our much loved Island, still together as a Society—your per radical meetings well attended—questions debated with spirit and ability &c. I say presuming this to be the case, and as I can't attend my self, I send my fervent prayers back to join you at Union Hall, to mingle with yours in the continuance and preservation of that valuable institution.

I still claim to hold on to the privilege of member ship, and of fellow ship with you, although the ship's keel under my feet is now plunging the vast Pacific ten thousand or even twice ten thousand miles distant from the Franklin debating Society.

Whether I shall ever (my young friends) at any future period, be able to contribute my mite towards the furtherance of that valuable association is a matter which at this distance from all I hold dear in life, I will not—

not—

889 ought not to speculate upon. Suffice it
then, at this moment, for me to say - I bid you
God Speed. Go on then my young friends, for
whatever may be said to the contrary your
meetings are productive of much good. In
assembling your selves together at stated times
requiring a little formality - a notice appears
in the Times paper, stating the subject which
was agreed upon at the last meeting for dis-
cussion, and requesting the members to attend
&c. &c. But this is not all; the very fact of
your getting together once a week, or even
once a month interweaves into the hearts of
~~each~~ members a sort of family oneness which
is not easily shaken off. And if I am to judge
others by my own feelings, I may safely say
that I believe it will last for life. "There is
nothing wanting" (says a celebrated writer) "to make
all rational and disinterested people of one re-
ligion in the world, but for them to converse
together every day." How liberal, how candid
and yet how true! God is certainly our re-
specter of persons - he will undoubtedly deal
justly with all. How can we think then
that it is his will that any should perish?
When will cold blooded Christians discon-
tinue the foul practice of murdering each
other for opinions sake? But this is a di-
gression and we will endeavour to get our
thoughts back again to the Franklin debate,
club. When we join a Society of any kind
we ought to consider, in the outset, what is
to be gained by it; for if no particular
benefit is to be derived in consequence of our
becoming a member we had better stay away;
for if no other evil grows out of it, we
certainly waste our time - which, as poor Rich-
ards 'is money'. But, there is a gain. Things are
learned here which would not be attended to
elsewhere - here is ^a common fund which each

individual member feels it to be his duty to contribute something. Henry Clay made his debut in a debating room, although it required a great deal of persuasion to get him upon his feet. The debate had begun to flag, the disputants having exhausted their fire; and the question was about to be taken when a member who sat near Clay rose and made a request that "the motion should not be put," and added that Mr. Clay wanted to speak. Henry Clay, the great Orator of the American Republic rose and made his first attempt at public speaking, which, notwithstanding he made a blunder at the commencement by saying "gentlemen of the jury," was one of his happiest efforts, and thrilled thro' the hearts of every member in the room.

We have said that many things are learned here which would not be sought for elsewhere. Rules and Orders, necessary for the government of all deliberative bodies, are better known and appreciated - we venture to assert that each member feels to know at the next town meeting that he attends much better what is going on than what he did at the last he attended, before he joined the Society. But, this is not all.

An important question is proposed for discussion, perhaps one involving the interests of the nation - debaters are appointed to discuss this question; here then is at once a responsibility resting upon the persons who it is expected will take the lead in debate - they feel a degree of pride in being able to acquit themselves well, and prepare their minds accordingly. Authorities are consulted, history is examined; the laws, and the Constitution, not only of

90 This Oven Tent of other countries are studied, even the Sacred Volume is often resorted to, to manufacture argument which will be most appropriate to the Subject. It is not enough for him that he is able to instruct and edify his hearers with a plain speech, he is also obliged to tax his mental powers with an extra effort in order that he may keep his antagonist at bay. I am aware my friends what is said of our Society out of doors, we are told of noisy debate, of angry discussion — of the clenched fist — the fiery eye and lowering brow etc. But what of all this, is there any thing real in it? Is it not mere moonshine? But, I put it to you, and I put it to myself; who ever went away from the Franklin debating room entertaining a hard thought against a brother member? I can speak for one, and I am free to say, that I never did. In our deliberations we propose to discuss questions not men! to combat opinions and principles, not individuals. When men of high sounding titles offer their views upon great and momentous questions, evidently with an intention to enlighten the world by their superior wisdom: whatever others may say to the contrary, I hold that such opinions (often tendered to us gratuitously) are to be considered fair game — and every man, and every association of men ought to feel a perfect freedom to combat them — fairly by all means — take them up in the largest assemblies or in the smallest circles; canvass them, review them, investigate, scrutinize, pick them to pieces and throw them to the four winds of heaven if you please, but leave the individual untouched and unhurt — leave him to stand or to fall by what he has advanced but touch not the skirt of his

9th Coat. let us take nothing for granted merely because some great man has said it; for men of high standing have been mistaken. Banaparte, while a prisoner on board the British 74 gun ship Bellarophon Capt. Elaitland, said, repeatedly, that he would never go to St. Helena. But still we all know that he died there! When the first steam boat was set in motion upon the Delaware or School Bell, I forget which, the projector observed to his incredulous audience that the day would come when the Atlantic Ocean would be navigated by steam — In this particular the ingenious mechanic who had contrived to set the boat in motion was right, and the ignorant populace were wrong for they cried out, "poor man, what a pity it is that he is crazy." Let us not condemn before we have investigated. The system of that sublime science, 'Astronomy' has been over turned several times — and we know that the practice of physics has shared the same fate, and happily would it be for man if the latter could be established upon as sound a basis as the former.

Let us then, my young friends, "try all things and hold fast that which is good." Whatever there is which will stand the test of time and experience we will hold to; but in all grace and goodness let us keep the mind free — The immortal John Locke has done more for us in unshackling the mind than any other human being that ever lived. If God Almighty has given us any thing which is worth our while to keep, it is our reasoning faculties. The cunning knave and canting hypocrite will tell you that if you reason upon things too much you will be liable to get bewildered; and instead of finding out the truth you will, by your own vague reasoning, continually stray from it. This doctrine will answer well enough for

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Knows to preach and fails to believe — so far
as I have had an opportunity to judge of men
and their motives, I have always found that
those who endeavor to propagate this doctrine
are either ignorant themselves or else have
some sinister views in trying to keep others
so. Locke says that, "The faculty of reasoning
seldom or never deceives those who trust
to it;" Again he says, "There are three mis-
carriages that men are guilty of in reference
to their reason. The first is of those who
"seldom reason at all, but do and think
"according to the example of others, whether
"parents, neighbors, ministers, or who else
"they are pleased to make choice of to have
"an implicit faith in, for the saving of
"themselves the pains and trouble of thinking
and examining for themselves." And again,
(for I can hardly persuade my self to lay
down this astonishing author,) he says, "Every
man carries about him a touch stone, if he
will but make use of it to distinguish
substantial gold from superficial glitterings,
"truth from appearances. Face it
"and see whether it be not so." We say, therefore
let the mind go free. If the decrees of savage
or civilized life shakele the body, lock it in
chains, or immure it dungeons, leave the
mind, the immortal part of man untouched
for with this you have nothing to do.

I have spoken plainly for I meant not to be
misunderstood. But let us return to
the preparation of the member to meet his
antagonist in the ^{field of} argument, he is now
obliged to tax his mental faculties — and
this to some people is a tremendous affair;
for they had rather do any thing than think.
If ideas should flow spontaneously from the
earth and ascend upwards through their
Physical System even to their Oral organs
& ~~the~~ see next page after those inserted

of nature's riches we find the poorest like
new stores of wealth. We can recommend the
use of property. But what can any one do
to give out, than all the rest, a bit more
and say to them that you need but on
our account that you be permitted to have
into any other? Men of talents have but
their aid in putting forth goods, the contents
of which we should give and will give
these poor men and immortal families.
This is to be true, a great evil and a pity that
it exists, but it must be met and guarded
against like many other evils, in the best way
we can. We cannot move out of the world (at
any rate not legally) and if we should conclude
to be off we cannot take an objection along with
us. I know of no other way for us than, but
to take this method made as we find it, and
to make the best of it during our lives -
among these. Nothing which is the mark of
men's hands is perfect, and yet the world
is dear to us still. Now all this can, with
all the pains and disordered hopes, with all
the thinking, doubting, and reasoning, mean
ward, we love the still.

With my young friends, I have
given you a long history, yet I have not
said all that I would wish to say; but I
trust that you have a store of patience, will be
patient, I will close with a single remark.
Go on, your cause which you have en-
gaged in is a noble and a holy warfare
cause; it is even a holy cause, to be en-
gaged in the improvement of the best qualities
which God has given to man - I am not the
lover of ignorance nor the giver of wit.
Your cause is sacred, and I will venture
to say, even of this immense distance from
London Hall, that you will never have cause
to regret that you are engaged to a noble and
glorious cause.

part would have qualified him to have stood
at the head of his profession. When comments
is it then, to be a man whose business does
have gone beyond a half century, (in conse-
quence of this neglect but an early age) alleged
to submit to the dictation of a weakling boy!
He must on the least of our public's vol-
untarily in England, and that all
disproportionately by the passing care of his
legislators begin to have something to say of
ought our talents secretary of the board of
education (Mr. W. Allen) would state if he
were told the astonishing fact, that, out of
three hundred sail of the British ships that
cross the ocean, more than one half of
their crews are wholly unable to write their
own names - I say one half, and I think
that I speak with liberty when I say so,
judging from my own shipping paper I
think that I am within the range of truth,
when I state as above. I said they are ex-
amination of our own tactics, that 16 out
of 23, when called upon to make a contract
for a party, would write, were obliged to
write their names. Can it be wondered at,
with such singular folly - with such a want
of command of language to grapple with, that
disaffection, dissension, neglect and mistaking
should happen; or is it not remarkable that
their accounts are so little known? The
last report of the Board of Admiralty, saying
give to the ship has been practiced in several
instances with impunity. It is hard to concei-
vise how discipline and good order can be main-
tained on ship board, when so many neces-
sities, uncertainties and ill fed people are
incapable to govern for so great a length of time;
out of reach of all law, except what is not
manifested from the greater deck of a ship.
I understand to say that this is an exaggerated
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He accepted by the rising generation. The one-
mindedness of the town will also be the
basis for better as for worse.
I say that they will, because all history and past
experience show it to be a fact beyond all con-
troversy. When there are divisions upon you, I want
you to be prepared to meet them: for de-
fending upon it, if you do not take the old action
will lead you, I would not be understood here
to speak invidiously by any means. I had in
my mind an observation of a dark creature
which very unaccountably fell from his life the
next day after that exciting town meeting!
When the subject of a new town hall was
so spiritingly discussed. "I note differently from
what I intended to, when I went to meeting, in
consequence of the speech which that young
E. M. P. made, and I have no doubt that that
speech did the same." But says one, "what
is the use of your debating society, you can't
expect to learn every thing, this is very true,
we cannot learn every thing, we admit it;
and at present there appears to be little danger
that any community will be overthrown
with candidates for this party; more especially
as long as the world ^{is} containing so much stupid-
ity as what we find in this day. But because
we have not all opportunity, or capacity, to learn
all things in this different manner why we
should not strive to know a few - do it right
that we should totally neglect to examine a
subject which immediately concerns our pre-
servation, by which we can see how I am
good reason for this foolish negligence. Why do we
a man of good natural abilities have not more
help to the question, by investigating a ship
from Acadia to Acadia, and from sea to sea, for
the scanty distance of monthly wages, when a
little knowledge of North Riding and the canal-
ing of a few miles of transportation in a few days

53 I doubt whether they meant, in that easy
have I spirit enough to let them out. But
none can we expect to accomplish any under
taking ~~unless~~ if one refuse to make use of the
means which nature has placed at our con-
trol. Can the Danish forge the anchor, or the
builder raise the edifice without physical
strength. Can the patriot frame his constitu-
tion or the Statesman expound it without
mental effort. It is often said that Daniel
Webster hung the Knapps, who were the insti-
gators, if not the perpetrators, of that horrid
tragedy — the Salem murder. But, how did
Mr. Webster do this, Jo. Knapp and his
brother Frank. were not strung up merely,
because Daniel Webster said they were guilty;
not because he told the court and jury
that he believed that they deserved hanging,
or because he was ready to stand executioner,
or Jack Ketch himself. No, these were not the
reasons which carried conviction into the hearts
of the jurors — It was the power of mind over
mind, it was mental effort converged to one
single irresistible focus — and this, this card it
will may, produced a verdict of Guilty.

I must be indulged before I close in say-
ing a word to the junior members of our as-
sociation — I call you by the familiar name of
Juniors, for we have no initiatory classes of
freshmen and sophomores; you are taken into
full communion at once. An you, much de-
pends in regard to the Franklin debating society.
It is for you to say whether it shall grow
and flourish, or whether it shall languish and
drop — the vitality of the institution is in
your keeping; and it is for you to say whether
it sinks or swims, lives or dies. The seat,
now occupied at Union Hall, by the senior
members, will, in a few short years according
to the downward progress of all human en-
terprises, either be left vacant or else they must
be the invited guests of the preceding which see?

91
If a nobleman or a King had said it -
It were well said, but if a commoner or ple-
beian had said it it were hardly worth repeating.
So you see the world. From a father -

My dear little fellow, you are now nine
years and a half old, and of course are ^{twelve}
months older than you were when I left home;
and if we are permitted to meet again this side
the grave, in the common course of these ^{our meeting} ~~ages~~
ages, ~~it~~ cannot reasonably be expected to take
place in less than forty months from the time
we sailed, in the Good Ship Henry Astor. You will
then be a bigger boy, we hope; you will then
begin to ~~throw away~~ some of your childish tricks,
and think more seriously of your studies - I don't
mean to say that I wish you to appear, or to act
like an old man before you have advanced be-
yond your teens - As I have already said in some
former communication, I have no wish that you
should be deprived of rational pleasures, nor in-
nocent amusements while you are young; but, I
do desire, and in this I have no doubt that I
speak the sentiments of your fond and affectionate
father, that you would consider, even before you are
twenty, that the day is speedily approaching in which
you are to be deprived of the admonitions of a
father, and the counsel of a Father - you are then
like every other member of the human family once
to be ^{in your life} thrown upon the world's wide stage without
the aid or assistance of parents, to look out for your-
self; and to act your part in the great drama of
life - whether well or ill, ^{will} depend wholly upon
your own exertions. "Our Father has sent us
into the world for wise and important purposes:

"He has given us faculties, and bestowed upon us
energies which are adapted to the sphere in which
we move." In a word then, there is some-
thing for you to do. You are blessed with life,
liberty, and the pursuit of happiness - these blessings
are secured to you by our excellent Constitution

99 and they are not ^{to} be lightly considered nor ~~not~~
~~not~~ given up for triple. As you advance in life, and
arrive at the year of discretion, you, of course, will
keep a watchful eye over the movements in the
community in which you live, always looking
up to those who are older than yourself for correct
views of things. — Old men for counsel and young
men for execution. In watching the progress of
society and the individuals who compose it, ~~that~~
^{you will always see that} some men will possess influence, while others
will have none. — Some will be respected while
others ~~will~~ ^{are} rejected — some will be frugal and
others extravagant — some will be dissolute while
others will live more upright, and take better care
of their health and character — some will be rich
and some will be poor, some you will always
find to be industrious, and to live independently and
above board — while others, not un frequently, of the
same family and born of the same parents, ^{will} sink
into idleness, wretchedness and want, and finally
end their days in a poor house. As you grow up,
and ^{make a change to learn} ~~see~~ ^{round in the world} all these evils, will constantly stare you in the
face. But remember I admonish you now, never
to be annoyed at them; rather look at the source
from whence they spring, trace the cause, go to
the bottom, and dig out the primary influence
which has produced all these shades and degrees
in civilized life, for unless you look back to
first causes and to first principles you will all-
ways find yourself running into error. ^{you will always be in the dark}

Whenever you see an individual wielding
an influence over his fellows, the reasons ^{for this influence} ~~why~~ at
first sight ~~may~~ appear obscure, but no sooner
than you press your inquiries beyond a superficial
glance you will find, in nineteen cases out of
twenty, that he is justly entitled to all the superi-
ority which he seems to possess — He is more res-
pected when a man because he attended to his
studies, ^{better} when a boy. His counsel and advice is
more sought for, and listened to, because he has
always endeavoured to keep his mind well stored

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much sound philosophy and correct principles.
- He has used himself to weigh and consider every
thing, and therefore his judgement is quoted even
and above ordinary men. He has the public
confidence bestowed upon him by the citizens of
his district, because he is found to be honest,
saber faithful and capable. It is in vain to
talk of advantages; of an education &c. &c. alth-
ough these may do much; he is, and must be, a
self made man. If you would know what
is going on in the world during your own
short pilgrimage you must read, you must
study - you must either make up your mind
once for all, to investigate for your self, by look-
ing into things as well ~~at~~ at them, or else be
satisfied with being forever duped by others,
who will retail their opinions out to you at
second hand. Whatever others may say to the
contrary, I say that ignorance and credulity
generally walk hand in hand. So far as my
observation extends I have always found this
to be as true as it is that bigotry and super-
stition are twin sisters - power first and
persecution next. In short when a young
man is resolved to be somebody, instead of
being nobody, he seldom fails of accomplish-
ing his purpose.

But let us return to the school
day once more. Buffon says that, "the first
fifteen years of our existence may be regarded as
nothing; every thing which passes during this
long period is either obliterated from the memory,
or has so little connexion with the views and
objects which afterwards occupy our attention,
that it ceases entirely to be interesting." Others
might be quoted to strengthen or substantiate
what Mr Buffon says in regard to the happy
days of childhood. But for my own part having
always used myself to form an opinion of my
own, I beg leave to differ in judgment from

101 Mr. Buffon. I don't believe that youth and
childhood are to be regarded as blank pages,
merely because Mr. Buffon says so, or because
Mr. Gibbon says so, or Mr. any body else says so.
I quote Mr. Buffon's language here on purpose
to show you that we are not to believe and
take for granted every opinion, simply because
we have read it, or because it happened to be prin-
ted; for notwithstanding in this enlightened age of the
world in which we owe almost every thing to the
art of printing - It would be strange indeed, in the
multiplicity of authors, and the multiplication of
books, if there were not some wrong heads ~~old~~
well as right ones. We must learn to think,
therefore, as well as read: not forgetting at the same
time - that.

"It is, to the press and pen we owe it, and,
All we believe and almost all we know."

A profound author somewhere says, I believe it
was Lord Bacon, for I have not time now to
hunt him up, and, therefore, quote from memory.
In something like the following words. Viz.

"Dead, not to find fault, not to find where
to talk and dispute, nor to believe and take for
granted, but to weigh and consider." But I per-
ceive that I am again straying from the subject.
I had it in contemplation to say a word on
the condition of the school-boy, or rather to take
a retrospective glance to the years of my ^{own} life, be-
tween ~~eight and fifteen~~ - The disparity is so great be-
tween the school now, and the school when I
was a boy, that we are hardly credited when we
speak the truth in regard to the subject - And
when we take into review the rapid changes
which have been brought about in so short
a period, we can scarcely believe the facts are
such. I commenced going to school when I was
eleven or twelve years of age, in the evening - for
my parents being poor I was kept at work in
the day time at some employment where my

901 Gerriness could be usefull to them in a pecuniary point of view. I say that I first went to school at this late age, I knew but very little about the regulations of a school room previous to that time. It is true, that, before I entered the walls of a school house I had learnt to read, write, and spell, all of which I had learned very indifferently; and my head orthography had been a source of torment to me ever since, and it is difficult for me now, at the wrong side of half a hundred, to write a family letter without the aid of a dictionary - However, as I said before, it was ~~not~~ considered by my parents, ^{to be sufficient.}

~~although~~ I was now to have the privilege of attending an evening school, with an understanding with the teacher, who was on his own hook i.e. he was not employed by the town, that, if my parents could not pay at the end of the year, why then, I was to liquidate the debt when I grew up and found myself able.

Well, as I said before, my reading, writing, and spelling, was considered complete; nothing was left for me to learn in the evening school, where I was to finish, and where I did finish my education, but to get hold of arithmetick to learn to cipher was the object - and this desirable object accomplished and I should be qualified to fight my way through the world i.e. so far as concerned an education, as well as the common run, as the term was. Here, in this evening school, I learnt what little arithmetick I ever knew. After the common rules, I learnt square and cube root, and Decimal fractions, and vulgar fractions; and the latter have proved to be vulgar enough to me ever since for I soon forgot them after I left school, and I have scarcely ever seen them make use of since. Being quick with figures and having a taste for arithmetick, few days in school could fill a slate full of figures in so short a time as what I could - Our teacher

103 who understood what he taught well enough himself, concluded, which is too often the case with all teachers, that when we had filled our State full of figures that we of course understood their organizing as well as he did, and took on further care to explain the why and the wherefore; and therefore it is easily to be imagined that more than one half of our pretended learning might as well have been buried in the bottom of the sea. A Dictionary, a Spelling Book, nor even a reading book of any description was known in this celebrated Seminary of learning - There was a day school kept in the same room, and by the same man, who taught the evening school; where reading, writing, and spelling, were the principal branches of tuition - The method was short and easy, both for pupil and teacher, for there were no lessons to study, and consequently none to recite; this was a saving of time and labour. The principal part of the school hours were occupied in writing - the other branches, being taught by a sort of whole sale process, were generally left to be cared for in the after part of the day, as a kind of mind up or taping off.

The scholars were now arranged in a semicircle around the master's desk which nearly enclosed it, and at the same time, using all the spare room on the floor in the area of the room, they were permitted to read two verses each, in the New Testament, and then the task of spelling commenced, the master putting out a word to the head scholar which not infrequently went round the whole school before any scholar happened to guess right; for it amounted to guessing after all, for scarce a day in school went a spelling book - I am sure I had none. The spelling went round the semicircle two or three times, in which time three fourths of us had a fine chance to miss, and then the school was dismissed - after we had swept the house which

104 office, for the lack of brooms, most generally per-
formed with our caps. In regard to spelling I
had forgotten to say that my boy who could
spell clitchalimackinack, or Schuchadnezze
without missing, was pronounced A. N. B. in
orthography. When we compare this picture
of school teaching, which I have drawn here,
with the modern process, it would seem that
I had made out an exaggerated sketch — But
not so, for this school of mine was considered
an improvement upon those of only 20 years
previous. Between the schools which I have dis-
cribed, and those which you now have the
benefit of, you can draw your own infer-
ences.

In following me out from
one page to another in what I have to say to
you in the shape of counsel and advice; more
especially if I should not rewrite what I have
written, you will no doubt discover that many
of my remarks have been thrown together on
the spur of the moment, and of course have
fallen from the pen without much order or
system, and often in a hasty and desultory man-
ner. But nevertheless as they were intended
for you, ^{and for your personal} and not for ~~the~~ public scrutiny, and were
penned with the best intentions, any seeming defect,
or want of method in the arrangement of my
sentences, or intelligence of expression in my com-
position, will, I trust, be overlooked by one who
has constantly a steady eye, not to the imper-
fections, but to the better part of what is said.

I have never studied the rules of composition
nor have I even had the advantage of a teacher
or a censor — but you see, with these obstacles,
and many others which I might name, I am
not deterred nor discouraged from saying something.

You will find when you come to be old
enough to think of putting your thoughts on
paper for the perusal of another, that you will
not be able to excel at the first trial; you
must begin at one to count ten — you cannot

105 expect to know how to swim before you go near the water— therefore try, and if you get wrong try again— Think twice before you speak, and you'll speak twice the better. If you write your composition over before you let it go out of your hands, i.e. if you have a mind susceptible of improvement, you cannot fail of giving your correspondent a more clear and definite idea of what you meant to convey— never be concerned about the loss of a sheet of paper, but take hold of the second sheet with as much unconcern as though you had a fountain to go to— the saving of a sheet of paper when you have hold of a good pen, some black ink before you, and a new idea in your head, which, will not only lie there and rust but parade others, if you do not let it out, is the very last species of economy that you ever ought to think of— Save your money in any thing but this— In this department, in the use of pen's, pencils, ink, paper and books let prodigality have full sway. Pay cash tho'— no trust.

You must not throw by the pen in despair because you cannot discover perfection in the outset— neither must you continually hesitate & stumble between two opinions. Where much is attempted there something will be done. If you are resolved to go without your dinner until you can find a perfect man, you will all probability die fasting— If you would know all, you must wait until the end, which, the good Book tells us, "is not yet."

I cannot too often enjoin upon your consideration the great importance of truth; not only in speaking the truth at all times, and upon all occasions, as having the first claim upon your thoughts, but in investigating every thing which you hear, see, read, or am told by this wonderful revealing standard— this grand desideratum truth.

Truth can be reclaimed but cannot be shamed. Regardless of consequences, your friends will like you the better if you speak the truth. This is the first development of an honest heart. You never knew a bad boy who was guilty of cheating, stealing or disobeying his parents who had

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that previously learned to tell a lie: So ~~that~~ you
see that falsehood my dear child lies at the very
foundations of vice and immorality.

When you come to advance in life and
learn to think, ^{for yourself} and to have an opinion of
your own upon any and upon all subjects which
you may see, hear, or read of. you will then
find, depend upon it, that the shortest cut to know-
ledge is to investigate the truth of every thing.
^{as you go along.} When I say 'investigate the truth of every thing.'
I hope you will not think that I wish for you
to occupy your time in the canons of every pri-
or nothing that may come up; I hope you will
have more discretion and sound judgment than
to ^{use up your precious time in} disputing with an ignoramus upon a subject
which can do you no good either here or hereafter.
No: I mean no such thing.

It is these great principles of truth, which
are to last always, that we are to look to.
And nothing should deter us from this grand
object. Ignorance and Hypocrisy may twist it,
and turn it, and warp it as they will, yet
^{through} it remains steadfast and permanent as the
everlasting hills. Preserve it, ^{then} as your best trea-
sure, and let it come in whatever shape it
may ever be afraid to meet it. The opinions
of great men, and ^{in all ages of our world} learned men, have been
overturned and set aside, by others who had
gone farther in the investigation of truth than they.

Gallileo told the ancients, in the very mid-
st of all their wisdom and knowledge, that
the Earth was round, "and like a ball," as Peter
Barly says. They had, before this new doctrine
of Gallileo, thought it to be flat like a pan-
cake, and that they could go to the edge and
jump off. This learned philosopher told them
furthermore, that the Earth was not only round,
and that ships might sail round it, but that
it also turned round. This was too
much for them to believe: to propagate this

heresy, they said, would contravert the sacred¹⁰⁷ scriptures, and it must consequently be put down. Galileo, (poor man) was compelled to take back, against his better knowledge, what he had said under pain of severe punishment - and so he died. The wise men of the East had their say, and had their way, but they did not stop the Ball from turning; it turned before, it has turned since and without doubt will continue to roll, let finite man say or do what he will.

Galileo's theory then, is established beyond all controversy, and whatever was true in regard to the Bible before the time of Galileo is equally true now. Men's minds change; truth never. It is said sometimes I know, that truth is stranger than fiction; this may do for Poetry, but not for prose.

Resolve to be somebody. In giving you this injunction some may imagine ~~that~~ that there is danger of raising your standard too high. But, I say, with sound discretion, and a right estimation of things, this cannot be - you may be, as regards the man, almost whatever you please to be; remembering always to place character in the foreground. There is no necessity for you to overrate your own abilities, your learning, or your riches; for you will seldom fail of receiving applause where your own consciousness tells you that you deserve it. It is often said, and too often said, that such a one has had a better opportunity for study and improvement; his father was rich, or his family had more influence, and, therefore, he can write a better letter - he is more respected in company - knows better how to behave himself before folk - has more influence in public affairs &c. &c. But is this the true cause that he is more respected, better bred, and better informed? Is not the contrary of all this very often presented to our view - as examples worthy of imitation? How often have we seen, in our own town, poor boys coming up without friends, without money, and without an education, or at any rate

without ^{penitence} that blessing which wants be called so in these days. rising in the world, and in the estimation of the world, untill they reached to the head of some respectable profession — as she old saying used to be, marking their way through fire and water, because they ^{had} resolved when they were young that they wanted to be, Somebodies.

In order to be in some measure what we want to wish, ^{to be} we must try. Every thing depends upon our own exertions.

From the first day that I stepped my foot on board a ship, I resolved as though I was actuated by an instinctive impulse that I wanted some day or other to be master. to stand at the head of my profession was my whole aim. This resolution being fixed in my mind no hardship or deprivation which could be thrown in my way could dissuade me from my purpose. My parents were poor, although they ^{nevertheless} brought up their children in poverty, but not in idleness. They could always pay their honest debts, and was turned out in the world at the age of 21 years without a dollar in my pocket. But the old adage was always uppermost in my mind. viz.

"Honor and fame from no condition rise,

Act well your part, there all the honor lies."

But, my being set adrift in the world without money, although I considered it to be a great evil at the time; I am fully persuaded now was no essential damage to me; when I had beat the sea and worked hard to obtain money I knew the value of it, from the very fact that I had earned it with my own hands — 'light came light go' had no favors about my pocket.

In order to be good children, good husbands, good fathers, and good Citizens, we must strive to be useful. Dr. Franklin, William Cabbot, and a number of other eminent men have left behind them inimitable lessons of morality in the shape of advice to the young and rising generation. There is also an anonymous work of about 300 pages printed in Boston, called the "Young Man's Guide." I presume you'll find it in the Coffin School library — This is an excellent little book. Dr. Franklin's advice under the humanans

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and fictitious name of Poor Richard rings
in our ears like the admonitions of a masker;
and cannot be read too often.

Lord Chesterfield's advice to his son although
containing rules and injunctions laid down for
the conduct of a nobleman, ~~has~~ ^{has} some useful hints
~~may be gathered~~, if you would separate the chaff
from the wheat, even for a commoner. But
after all, I suppose for Seth Pinkham Junior,
notwithstanding the cannot expect to receive
such purity of style, such elegance of expression
such comprehensive sentences in composition, or
such lofty views in literary and classical knowl-
edge, there ~~is~~ ^{can be} nothing so charming as a letter
from father, when he is for 'awake'.

Useful Knowledge. You are aware
that I always have been a great stickler for
what is termed useful Knowledge — We ought
to remember when we first set out in life
that it is utterly impossible for one person to
know every thing — This being an indisputable
as well as an acknowledged fact, ought not
to discourage or deter us from striving to know
something. There are a thousand things which
we may make ourselves acquainted with, if we
will, but give our attention to them for a short
time — and there are also many things which
others may know who have made it their
professional studies to know, which would not
add to our happiness nor to the happiness of
our families, if we were to be made ac-
quainted with every omination. We are, ^{for instance} ignorant

of our own structure, and the physical orga-
nization of our ~~own~~ bodies; of this perhaps
we ought to know more than we generally do,
yet we are constantly met with the affliction
the most ignorant enjoy the best health.

If we knew exactly how our earthly tena-
ment was put together, I mean physiologically.
If we could turn our eyes inwards and view
at a glance the wonderful workings of this
marvelous machinery — I say heavenly because no

Easily mechanic can restore the motion of its
 wheels when once they are lost. I say again
 should we ^{be} permitted to take this inward view,
 and examine the strings, the cards, the pulleys,
 the muscles &c. of our inward self — we might
 to be sure be willing to live more temperately,
 but I very much doubt if we should fearlessly
 run, jump, dance, ride a horse turn a summer
 set &c. &c. as we now do. But in regard
 to learning some things; we will not lose
 sight of this subject entirely without present-
 ing it in another light. You may as I said
 before learn a thousand things — You may
 learn to calculate the eclipses ^{of the sun and moon} for fifty years
 to come, if you please; I say that you
 can do this because we know that others
 have to do it, and their calculations are found
 to be correct, (I have proved one; an eclipse of
 the moon within a few days) But, you had
 better learn Book-Keeping. You may learn
 to dance, and I hope that you will, it is a
 polite and a graceful accomplishment — and
 perfectly harmless when unaccompanied by dis-
 ipation: — You can follow the merry dancer
 through all its wandering courses, with the
 double shapso, the rigadoon and the pigeon
 wing — bearing in mind all the while that the
 fiddler is to be paid — But, before you learn
all this, you had better understand your
grammar. It is enough for one to
 know the practical use of a mathemat-
 ical instrument, its adjustment &c.
 without caring how, or by whom it was
 made — And the man who made it knew
 as little ^{perhaps} of its use as I do of its construct-
 ion; and this ^{is} all right — This is as what it
 should ^{be} — This makes the user what it is,
 and furnishes another proof, if another was
 wanting, to convince us, that one man is
 not to know every thing, nor is it at all

necessary that he should.

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Take care of your money; you will find it to be your best friend in time of need. "If you would be wealthy (says Poor Richard) think of saving, as well as of getting. The Indians have ^{made} not Spain rich, because her antags are greater than her incomes." And again he says, "if we are industrious we shall never starve for at the marking man's house hunger looks in but dares not enter." These and a hundred other wise and pertinent sayings are to be found in the life of Franklin by Richard Price.

Never lend your name, or become responsible for the payment of a debt which you had no agency in contracting; help your friend ~~your~~ ⁱⁿ in any other way if he needs assistance, but do not rob your children ^{of their bread} by endorsing his paper; hundreds have been ruined by it, and in nine cases out of ten the money thus extorted falls into the pockets of a sharper, who could not collect his debt in any other way — The complaint generally comes up in this shape, your friend says to you, "My note becomes due tomorrow, and unless I can raise the cash it must unavoidably lay ^{our} to the injury of my credit. — will you lend me your name for a few days?" Now, in such a case as this, a moment's reflection ought to dictate to you the proper course. "If your paper has become due and you have no money to meet it, nor no property to pledge for its security, is it not better ~~that~~ your creditor to lose it than for me to?" In business transactions never put your arm beyond your sphere, as the saying is; that is, as I understand it, do not contract debts without first seeing your way clear to meet the payment of those debts.

A borrower is always a slave to the lender — learn to have things of your own, or

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 possible mechanic can sustain it. You will
 else learn to live without them. You will
 after see people who hardly dare hold their
 heads up in company, because they have never
 learned to live independently. If you ever
 see the time that your income exceeds your ex-
 penses and you have surplus funds on hand
 which you have no immediate use for, if you
 let it go for the sake of gain - for the sake of
 the six percent, remember that it is property;
 fair words are nothing - pieces of paper are nothing,
 promises are nothing - all these will be tend-
 ered to you by Knaves and Sharps, I know, but
 what you are to look to is the equivalent; the
 "quid pro quo." Therefore when you let go of
 your money keep fast hold of the security: for
 there are too many in the world under the
 guise of merchants and business people who
 never think of pay day untill they are raised
 by the sight of the Sheriff's ⁺ Do not put
 your hard earnings into a moneyed institution,
 either for safety or for gain, where it is well
 known that the managers, or directors, or
 any of them are bankrupts: - they may be
 honest men, but it is impossible that they
 should act independantly. Many an insti-
 tution, otherwise safe enough, has been shook
 to its foundation and the widow and father-
 less ~~men~~ robbed of their support, simply be-
 cause one half of the board of directors were
 slaves, and consequently tools to the other half.

In placing these guards before you, and post-
 ing sentinels along your path, let them shine
 you as beacon lights to guide you safely clear
 of rock, shoals and quick sands; therefore,
 regard them as water towers and not as
 scare crows. My Mother used to say, "nothing
 venture nothing have." And so say I, but then
 we must be careful how we venture, and
 who we trust. And besides, she would often

⁺ See page 137.

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tell us, when she perceived us to spend our money for more trifles, that "a paul and his money were soon parted." Dr. Franklin relates a good story of himself in regard to the purchase of the whistle, which is in point. If you want to know the value of money go and try to borrow some, says the same wise author. But it is in vain for one to repeat Franklin's sayings, or LaBette's sayings or the sayings of the Young Men's Guide. You must get the books, and read them, when you are old enough to appreciate and digest their contents. And moreover you will then be able to compare what I say with what they say - which I hope will have a two fold effect upon your mind. Not that you are to expect from one that easy, graceful, flowing style which characterises the writings of each ^{and every} page of those talented men, No, my dear boy! when you come to know the character of the profession which your father was bred to, you will be unreasonable and unwise to expect any such degree of perfection. But one thing you may be certain of, that, whatever I do say to you which is for your benefit, flows spontaneously from the heart. My this allusion I meant not to be understood to say that I think those men were insincere, or that they did not feel what they wrote. Not at all. But, I do mean to say this, viz. That these men wrote for the publick; liable of course ^{as} their writings were to publick praise ^{or} to publick censure; they also wrote for gain, i.e. they were obliged to keep a steady eye to the sale of their Books - and hence that smooth, polished, unoffending style which must always be borne in mind by an Author that the work may sell. Notwithstanding they will tell you many good and wholesome truths, and lay down rules which will carry you safely through life. It is done (and you'll discover it when you ^{are} older) in that easy, elegant manner, and so

144 perfectly conformable to the rules of composition, and with such a refined taste for literature, that, to a superficial reader much of what they do say. (and it is clear enough too) passes either unnoticed or without producing that effect upon the mind of the reader which was intended. But so with the admonitions of a father, he comes right up to the point & tells you what he means, at once — there is no duplicity, no ^{no duplicity, no throwing dust in your eyes to hinder} inducement to your wrong advice, no sinister motive, no circumnavigating the globe to find out a hard word to puzzle you with — every thing is free and easy, and gratuitous besides.

Early impressions sink deep. How faithfully have I treasured up in my mind many of the sayings of my parents. When I was a little fellow, no older than Seth Dunham Junior, I used to be delighted to stand at my mother's knee and receive those "early impressions," from her own lips — they remain with me still, and many of them will never be blotted out of my memory; but will ^{continue} continue while life lasts — Many of those important lessons, which come from those we love, make a lasting impression, while those that we read, slide from the mind like water from a smooth rock.

Take care of your money — I don't, but I have said this before, but never mind if I have, it is a story which will bear to be twice told.

When I say, save your earnings, I want to be understood that you shall learn to be so parsimonious as to debar yourself of the real necessities of life; remember that there is a wide difference between prudence and ^{parsimonious} economy, and close-fisted stinginess.

If you have property left over, it is to use, not to spend — you are bound to leave as much by your will, as what you inherited by the will of your father; misfortune and casualty, of course, out of the question.

An old man of eighty who was engaged in planting an orchard, ~~was~~ asked why he set out fruit trees at that advanced age of life, when in the common course of things he could not live to gather the fruit. The old man's reply ought to be written in letters of gold. He says "when I came on to the stage of action - when I took this farm, I found the trees ready grown to my hand, and I see no good reason why I should ^{not} leave as many as ^{what} I found."

It is a mistaken notion to think because daddy has, by his industry, scraped together a little property that we have nothing to do but to spend it; unless we have higher views than these of what we inherit, the property transmitted to ^{us} by will or deed, ^{too} often, instead of a blessing, proves to be the curi^{est} curse; and ~~would~~ have been better for us if it had been ~~buried~~ buried at the bottom of the ocean.

Spend your own earnings in your own way, but be not lavish of the earnings of another.

But, when we say that we have an undoubted right to spend what we earn, ^{in our own way} we ought to be careful when we do ^{so} not to injure the rights of others - My mother used to say to me, "win gold and wear it." We are to understand by this that we are to earn our money first and then spend it. ^{use it} Yes, spend it, ^{the word spend would imply to be too soon} but not to the injury of others. The man who has, on Saturday night received his weekly wages for his labor; altho' he may have ~~worked~~ ^{to earn it} hard, early and late during the six preceding days, has no right, neither human nor divine, to turn round and spend it in a lavish and riotous manner and leave his wife and children to starve!

Dear Richard says again, "What it takes to maintain one wife will bring up two children." Keep your thoughts a head of you in every thing - before you purchase consult you means of paying - never buy any thing which you do not want because it is cheap;

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"Ere fancy you consult consult your purse."

Letter writing.

Lord Lichfield has some beautiful hints which he gave his son on the subject of this necessary accomplishment. But if I should undertake to quote from this accomplished statesman I must do it from memory alone, for some kind friend has carried off my book.

One of the first rules laid down by the witty Earl, was this, "Whatever you would say to your friend, provided he was present, that say to him on paper." Well now, this injunction seems perfectly plain and easy at first blush, but no sooner than we take up the pen, with a view to put our thoughts on paper, we are met with difficulties; we have enough to say to our correspondent but the puzzle is how shall we say it, ^{this to many is an insurmountable obstacle} ~~not what~~ ^{what} we shall say. Well, to remove this mountain, we must try — this, like every thing else must have a beginning, there must be a first time — an effort is to be made — the ice is to be broken. When you are a little older your mother will allow you to compare the Chirography, the Orthography and the composition of the first letters which she received from me, after we were married, with one written by the same hand when I was a member of the General Court. We do not mean to infer that the last was, would pass for a specimen of fine writing, but we do mean to say, that, by the comparison you'll discover that there has been some improvement. If I should speak in reference to my own improvement, nothing would have helped me more than a kind and able correspondent who would have been willing to ^{have} written me back, better letters than mine, ^{in return} ~~who~~ ^{would} have pointed out my errors in orthography, grammar and style — this I never had, and consequently have laboured under great disadvantages — ^{and embarrassed} ~~have~~ ^{to review my composition} been obliged, to correct my own blunders or leave them for others to laugh at. Your situation in life is nearly different — the facilities for learning are on every side

There is no excuse for you to be forced to confess that you ^{are} ignorant of any ^{thing} which it would be useful for you to know — you might with as much propriety say that you had rose from the table hungry, where there was plenty of food set before you. ^{as to say I wish to know this or I wish to know that} I have alluded to your obtaining early in life, a valuable correspondent who will condescend to reply to your letters, and point out the defects which they may contain. When I spoke of my own case I included Orthography and grammar — but an one account will I include these two branches in yours: for with the abundant opportunities which these modern days afford I shall certainly hold you accountable for a knowledge of these two requisites — This is no task and arduous expression, ^{I say it in good earnest —} I shall hold you to it. There is to be no more excuse for you to make bluffs and blunders in your spelling and grammar, than there would be for one to make wrong figures in working a lunar observation and thereby cast my ship away — But let us return to the Art of letter writing as it is sometimes called: This, ^{accomplishment} in ^{nineteen} cases out of every twenty is to be ^{acquired}. Very few have much intuitive knowledge upon the subject, some, to be sure, will take hold of the art much quicker than others, and will write a very decent letter, as it were, by instinct; but, as I said before, the cases of this kind are very rare. If you ask them to explain to you how it was that they were able to produce so good a piece of composition at almost the very first trial, ^{without referring to a single rule} they are totally unable to do it. ^{They cannot point out the why or the wherefore} — any more than a natural player upon a musical instrument can tell you where he ^{must} place his own fingers to produce the tune, if the sound is taken away. This is what some people have pleased to call natural endowment, original talent &c. but it is difficult to define it — It is a gift, and one which is not always appreciated by the possessors.

118 Good Breeding[†] — This is a quality which every young man ought to possess^{on a large share of} — without it he cannot expect to be well received into good company. Chesterfield has left a finely written essay upon this subject; but, as I said before I have lost the book — I don't know what Dr. Franklin, or William Cobbett, has devoted a particular Chapter to this Subject; whether they have or not need not add nor diminish, in your mind, what I have to say. Good breeding is so blended with other accomplishments necessary to carry us well through civilized life that it is no easy task to define it properly, ^{it is an every day requisite an article which life apt to have about} ~~its~~ ^{its} appropriate head. A well bred man will convince you that he is so, almost at the very first introduction, and an ill bred fellow will let you know before you have spoken ten words to him that he was brought up among people but a little above the level of brutes. It is a sure mark of ill breeding to interrupt a person in conversation, whether he is addressing his discourse to you or to another; hear him out, for however tedious he may be in expressing his views, the common rules of politeness demands your attention — you must listen or leave the room; and this you cannot do without a sufficient apology. Should you happen to get unfortunately nailed down to one of these ever lasting talkers, ~~and~~ who will, like a Frenchman talk a week without having said any thing, or at least, any thing to the purpose — whose story is like a man of war's messenger or an everlasting band — who in the outset declared to you that he was about to tell you the very best story that you ever heard in all your life you had better get out ^{of the company of such a person} in the best way that you can. To leave such everlasting layuacity in the midst of their tirade would not do them any manifest injustice; but you need not even do this; you can just say "I wanted hear you out but my business calls me away, and we had better defer the remainder of the story until a more convenient season, or we will turn down a leaf, or we will have the subject continued &c. &c."

Faithing good care not to be caught again in the same trap. These folks are seldom apprainted if you

(† see page 165)

leave them abruptly; for they well know that they are robbing you of ^{their own} your time, which Franklin says is money.

Always look a person in the face when he is speaking to you. This gives you an advantage over your antagonist in conversation; for you will often discover in his looks what he has no intention that you should know. When we say that you ought to look the person in the face who is speaking to you, or to whom you are addressing your self, we do not mean that you shall ^{gaze at him with a vacant stare or} eyes fixed upon him as tho' he was a statue but ^{look at him} with that respectful attention which at once displays your good breeding, and gives your friend to understand that you are not only willing to listen to him but that you appreciate what he says. You will meet with people who are

astonishingly clever men enough, (I use the word 'clever' here, according to the custom of New England; and not in the sense which the English use it.

A clever man in London means a talented capable man; not so with us) and who would not harm

a chicken, ^{but} as soon as you address them in conversation they will look down upon their seats, into the fire, or out at the window; and if by accident they raise their eyes to a horizontal

level with yours they will greet you with a half articulated word in the midst of gapping; ^{as, 'well!' or 'yes!' or 'no!' or 'I understand you in fact'}

or ^{my child} ^{may} ^{not} ^{repeat} ^{intelligibly} ^{separately} ^{which} ^{you} ^{before} ^{with} you can hardly conceive of a greater nuisance in company than such a dolt. In conversation a well

bred man will never endeavour to lead, he will incline rather to listen to others without giving his

opinion: by taking this course he always has a two fold advantage; he not only has the knowl-

edge and opinions of others, but at the same time conceals his own ignorance - Young men should

always listen to old folks; for although they may not have had the opportunities for a polished edu-

cation which the youth have had, yet they have had the experience which is often worth a great

deal more. Experience teaches knowledge.

In assisting the guests at the table, or addressing the company, when you enter a room, the ladies are

always

124 have the preference; it is, therefore, ladies
and gentlemen, not gentlemen and ladies.
These are in themselves little things, yet a neglect
of their observance shows at once that you
have not been used to good company. So long
as we agree to live in Society we must study
the rules which govern it, for without these
accomplishments we cannot expect to be well
received. I would not here be misunderstood;
when I say that in order to be well received in
polished Society we must conform to the rules
of such Society; I do not mean that you shall
run headlong into extravagances of every sort
and kind, which you ^{see} ~~as~~ dashing into, merely
to keep up appearances: do not think that you
must have a new coat because my nephew
Spendthrift's son Sam. has got one which
he can't pay for, purely to keep up the fashion.
Endeavour to dress your self decent and clean,
and when your clothes are once on think
no more about them; all the extra wearing
apparel which you put on over and above
what is sufficient to keep you warm, and to
screen you ready from the inclemency of the
weather, is for other people: they are the judges
as to your dress, as well as address; If you
dress extravagantly and altogether beyond your
means they will say so, If your dress is foolish
foppish and vain, they will say so. If it is
neat, tidy, well arranged, and clean, ^{as to quality} and, about
up to the standard of your income, why, in
that case you are noticed, but you have the
praise without the censure. Let those foppish
fellows but do you in dress: but never let
them go a head of you in politeness, good
breeding, good manners, nor good sense.

"A gaudy fop is a peacock dressed
A butterfly is his picture just."

I quote from memory, and excuse me if I mis-
remember. Whatever you undertake to learn
which appertains to your profession endeavour
by all means to excel: always look to the head
and spare no pains to get there, never be con-
tented with this is not only false pride, but it is devilish pride

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tent to be an understaffer for any man living.
 Reaching the head of your profession is, and
 may be compared to the art of pleasing, every
 few fall ^{short} of such accomplishment who have
 the will — Our mother used to say, "if you mean
 to go to sea for a living, do not be content to
 row the long boat" — when I complained of
 the sight of a patch upon the knee of my
 trousers, she would say "never mind that, it
 is better than a rent, and you shall a new
 pair when we are able to pay for them; or
 you must wait untill you are big enough
 to earn some ^{better ones} your self; and besides nobody
 will ask you when you are Capt'n of a
 good ship what sort of trousers you wear
 when you wear a key" — And so we were put
 off for that time. Not having years enough
 over our heads to know the state of the
 finances of our parents we thought it to be
 a hard case that we could not have as fine
 clothes as other boys; but, our kind pa-
 rents who were wiser than we, knew
 very well that pay day must ^{finally} come, and they
 were determined if possible to bring up their
 children without going beyond their means.
^{my mother} She would often say "I will not buy a thing
 untill I can pay for it, for, I ^{had} rather live poor
 than die in debt."

But to return to your
 profession or calling, or whatever ^{it may be,} for it is to be
 presumed that you have something in view.
 Far as I have told you before you will surely
 be nobody unless you resolve to be 'somebody'.

Drive your business or else it will ^{surely} drive
 you. If you are a mechanic and have a shop
 and tools, (for we are not to suppose that you are
 will be a journey man) you will soon perceive
 that ^{your shop, your tools, nor any thing in days nor out} it will ~~not~~ move, or budge one sin-
 gle inch unless you set it in motion; you
 must be shrewd and crack away the day shall

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with your own hands. The miller might
as well expect that the trundle head of
his mill will commence its revolutions
without raising the sluice gate, as for a
carpenter to imagine that all the tools in
his shop will fall to and perform their
several services without hands — Hence
"poor Dick" says once more, "help hands for I
have no hands." And if I have they will
not produce any thing without physical aid
See to the cutting up of your own stock, for if
you don't you'll soon lack money to purchase
more. Anusee your workmen; to neglect this
is to leave them with your purse open —
A looker on will always see further into
the game than one who is playing it. Therefore
attend to the men who are to come for their
wages on Saturday night; for a man's eyes will
do more work than wash his hands. +

When you arrive at a mature age, you
will, in looking round your self, discover men
who, ^{from some cause or other} do not succeed in what they undertake
to learn — They will ^{commence like} ~~under take to be~~ a mechanic
and will finally become a merchant, (some
times a broken one) They will study Theology
but will turn into a quack doctor. They will
study Physick ^{not apparent} ~~from some cause~~ ~~xxx~~
They will abandon it and try school keeping
~~xxxx~~ A man will go to sea and, ^{even} arrive at
the head of his profession by commanding a ship
but will ultimately ^{quit the sea and} become an aviner, where
would seem to be a reasonable excuse for this
change, more especially, if he had some money
of his own ^{earning} to set himself up — A sailor
will turn plough man, and a plough man
will turn sailor. But the tailor will not
after leave his goose and shears, for the anvil,
any more than the preacher will leave the
desk for the plough. + The causes which lead
to these changes are various — A little penetra-
tion however will trace them to their right
source. The man has undertaken a profession
+ See page 137. + p 165.

to it, the effect of refraction, but from this precept you, ^{infer} see nor know any thing of the cause which produces it; nor will you ever know till doom day unless it is explained to you. Your school teacher will tell you that the Earth is round and that ^{it} is not only round but that it turns round once every day: and that this rotatory motion, as it is called, this whirling round of the ball, makes the Sun and Moon appear to us to be moving instead of the Earth; the Sun appears to rise out of the water, when in fact it is ~~at~~ the Earth which is turning under towards the Sun; or rolling round from West to East. If you want to see this fact verified, turn out early in a clear morning, when you are at sea - sunset, and watch the Sun when he is just making his appearance ^{from the horizon}: tell Harriet B. to look out from the ground whilst you watch from the top of the house, and you'll find that the upper edge of the Sun will always appear to you first - and here is one lesson to prove to you ^{the} rotundity, or roundness of the Earth. When vessels are seen coming from the Eastward towards the land, you will ^{first} see their topsails ~~first~~, and next their lower sails and by and by you will see the hull. And ^{if} you ask why you did not see them all at once from the top of the mast to the water's edge, we answer, and say to you that it was because the curvature of the Earth hid them from your view; or simply because they were out of sight behind the hill - you can see the top of ^a gentleman's chair when it first begins to rise out of Matthea Ra Cham Valley, but you can't see the horse, because the hill is in the way. We tell you that the Earth is not only round, but, that it turns round, well, we have showed you by the rising of the Sun that it turns round on its axis like a cart wheel, and we have given you some proof of

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its roundness by the approach of the vessel.
and the rising of the sun.
But, we have another and a stranger ^{in reserve} proof,
and one which we put in practice. — viz.
We know that the ^{earth} is round, because we can,
and do, sail round it from E. to W. and from
W. to E. for if a ship can keep clear of the
land and ~~can~~ continue her West, or continue
her course East, she will arrive at the same
spot again. You can prove this by suspend-
ing an apple by a string and observe the mo-
tions of a fly when he crawls round the out-
side of the apple; you, ^{will} first see him on one
side, then on the other, and finally he has
crawled round to the same point where he
started from: precisely so with the ship: she
is first seen on one side of the ball, and then
on the other, but ultimately she will, if she
continues her course, come back to her for-
mer station. Take your miniature ship which
you buy from the toy shop window for a cent.
and place her keel to the side of your apple
which you have got hanging by the stem,
and move her round the surface of the apple
until you bring her back to the place where you
set out from, and you will then see the
practical application of what we have been ^{talking} ~~saying~~
^{about}. This is just what we are doing now
with the Venus Aster; our keel at this moment
is nearly opposite to your feet, and of course
the tops of our masts are pointed directly
from you — When you put your head into
the rain water cask our masts are right up
when at the same time ours are right down
Well now, from this short introduction to
Astronomy and Geography you may learn some-
thing — I am aware that you will, it all and
a great deal more laid down in books; and
the authors explanation may one better than
mine, but now you have both, and it is a
poor rule that will not mark two ways —

paradoxical it may appear, it is not gratuitous, we do expect something in return and you ~~must be~~ ^{must be} well aware what this something is: you know the 'quid pro quo' you know what your father and mother expects as ~~re-~~ ^{recompensation} ~~from~~ — you know what will satisfy them — and amply satisfy them — the satisfaction which they ask is completely within your control — the balance is in your hands and will you refuse to pay it over? need I name it? In a word, Sith Junior — B.E. A. all at it.

Well now, we will go back and have a little common talk about Temperance.† Be temperate in all things says the golden rule. Many consider themselves very temperate because they ^{have} left off drinking brandy, they now drink nothing but ^{good} Rum or gin, and these they say are not so pernicious to the ~~system~~ ^{as cognac}; they can now get along very well — others are willing to go a little further and ^{to promote the cause of temperance} drink nothing but wine: this they say the Bible sanctions, and they may "take a little for the stomach's sake". Others who rank themselves amongst the totals declare that they will have nothing to do with any of it, but consider it all to be injurious, ^{to both body and mind} and little better than ^{to the system} slow poison. They say, and we have to confess ^{it} with a deal of candour, that however small the quantity we take into our stomach, it had better be out; for if it does no good towards sustaining life, it must of necessity do harm; since nature has provided the stomach with organs calculated and formed for the reception of food and not for drink. — If ^{we} ~~off~~ add but a small coal, and leave it without any combustible matter, it may go out, but if ^{we} add another coal, and then another, and keep them supplied with constant kindling, ^{stuff} and occasionally fan the embers with a bottle of champagne — what can we expect but a conflagration. If the temperant is on fire we throw water, not spirits of turpentine.

* I don't start as Bryan said to Wellington + when he called him the very day of capture

* I don't start as Byrra

139 The system. Previous to this lecture by Doctor Warren, who is a man eminently qualified to explain - I had thought but little upon the subject - I eat my victuals I suppose very much like ashur people, i.e. I put it into my mouth, chewed, ~~and~~ I swallowed it; as to physiology I knew nothing about it, I was even obliged to apply to the dictionary to find out the ^{exact} meaning of the word. In regard to eating - or the process of taking my food from the plate ~~and~~ chewing, and swallowing it, I say I performed ^{the operation} after the fashion of ashur people. I might have done so when I was a boy, and my mind free from care, and no urgent business pressing upon me to drive me from the table with half my meal, and what ^{but half} eaten, or gabbled down like a turkey -

But as I went to sea I acquired a habit of eating fast which I ^{never} found very difficult to break my self of. For I found when a sailor I must eat quick or lose my dinner (which was of much more consequence to me then than now) and, I became an officer, and especially when I had arrived to that ^{responsible} post where the whole care devolved upon me, then, duty often drove me from the table - The exciting business of watching, the cheering sound of "where she blows!" followed by the order to "stand by to lower away the boat!" gave me two chances, either to go without my dinner or swallow it whole. I speak of this ~~to~~ to show you how first and lasting acquired habits are - for ^{of} this habit, with all my efforts to the contrary, sticks to me still.

But to return to the Doctor. He gave us a valuable lecture - and although, as I said before, we were ignorant of ourselves, totally unacquainted with physiology, yet, some parts of the lecture I remember ~~well~~ and ^{most} presume I shall as long as I live. The Doctor said that a man in the City of Boston ate a hearty dinner of pan cakes - ^{and} immediately after dinner he walked to the State House, and when he reached there, he dropped down dead. The man died so very suddenly it was thought advisable to ascertain the cause; his stomach was opened and ninety one ounces of solid pan cake ~~were~~ taken out!

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Now, it is very clear that if the Doctors first position was correct, that "16 ounces of solid food was sufficient for a grown person for one day," that this poor man had, in taking his dinner, verified the old saying, he had eaten enough to last him a week — for if we divide 98 ounces which was taken from the man's stomach by 7 the number of days which we ordinarily reckon for a week, we find that the quantity eaten would sustain him five times the daily allowance, and if we allow him his three meals per day, (and such gluttons seldom go to bed supperless) we find that the poor foolish man did not only eat at one meal 6 times too much, but 16 times ^{more} ~~than~~ ^{the nature requires} — he had not only eaten enough to last a week but had devoured food sufficient for three weeks.

There was temperance, or Intemperance with a vengeance — This silly man had not drunk himself to death, but, it seems, he had killed himself by eating. Well, I think you'll say if you ^{have} followed me thus far, that we are surely in a dilemma. 'If we go without food we starve, and if we eat we die.' In the abstract this is true. But, when we come to follow out this reasoning into detail, we

find that we may eat with impunity — ^{may} satisfy our craving appetite and live.

Now, if this be the case, if we may and must eat to keep soul and body together where is the difficulty — what is all this fuss about eating?

The puzzle is here, the question is not whether we may eat at all, but ^{shall we eat at one time} ~~how much~~. There lies the grand secret. Dr. Grayham comes in at this critical juncture and undertakes to tell us how much we may take into our tiny stomachs at one ^{meal} ~~time~~; and the learned Dr. goes further and ^{besides} informs us of the quality of our food and ^{the best} points out that which he says will preserve health, and sustain life the longest. &c &c. He has given 40 lectures in forty nights alternately in

the town of Dedham and in the City of Boston — He has written a Book full of good advice to the young. I have not seen the Book but I understand that it contains some valuable hints — All this is very well and Dr. ^{with his lectures and with his book} Grayham will no doubt do much good, altho' I do not altogether approve of his system — I think it too rigid. I think that ~~that~~ Doctor has been shot the mark, like the poor man who eat the platter full of pancakes — He has, as we say sometimes in navigation, got upon the ^{weather} ~~other~~ side of the channel — the other extreme has brought him up — I could not help thinking to my self when the doctor was driving away upon his favorite system, and talking to us three hours at a time, that, if he had now and then made a bold stand, and told us that his whole theory, after all, lie in a nut shell, that in order to enjoy good health, and long life, you must make use of judgement, ~~and~~ reason, ~~and~~ common sense, and discretion; that you must live much in the open air, eat and drink that which set best upon your stomach, keep your feet warm and your head cool and rise early in the morning — In a word that exercise and temperance were the best preservatives of health! — If the learned doctor had said this in as ~~few~~ words as what I have used in saying it, we should ^{I suppose} all of us run home and called him a fool for his pains — The Dr. knew the temper of his audience better; he knew that they had come to hear a learned discourse, for which they were willing to pay their money: — we wanted him to explain the subject physiologically: — as to common sense we could get enough from Franklin and other authors, ^{to our shame be it spoken} whom we consider obsolete.

The Doctor knew the world too well not to take advantage of this — I remember one observation which fell from him, one evening in his ramblings; for his discourses were not written down. they were extemporaneous* at-
 * consequently disconnected, and much repetition.

Together. He says, "the people are loath to believe the truth, they will not listen to common sense, but they are fond of humbug - ~~an~~ Even religion itself is good for nothing for them unless there is some humbug mixed in with it" - Now, I don't ^{know} what others thought at the time, but for my own part I was of opinion that Mr. Grayham had let the cat out of the bag - and that he was actually delivering over some of his humbug to us, presuming it to be the best food for our palates.

I allude to this part of Grayham's lectures to show you merely, that all is not gold that glitters. Grayham lectured for money and women who talk for gain be their professions what they may ^{is generally} ~~there~~ ^{more} or less self-interest ^{bottom of} ~~what they say~~ ^{what they say} - Therefore, look into people as well as at them, [†] Keep your head up and your eyes open - 'Trust not far nor mistrust too soon.' But as our sailors say 'Keep a hand in the top - look out for the land before night; many a fine ship has been cast away because the Captain did not think of the danger over night - leave others to do as they will, but take care of your self - If you had seen that deep gully in the road you would not have upset your carriage; and why did you not see it? ^{was} ~~it~~ ^{it} who's fault? but your own that you did not look out?

But what signifies talking; what is the use of all this preaching if we are determined not to pay any regard to what is said? If we go on as Dr. Franklin said the people did who had assembled in the Auction room; after listening to all the wise sayings of poor Richard. The Auction commenced (as he tells us) and the people went on as before, buying articles, not only that they did not need but those that they were not able to pay for. - When this is the case Poor Richard may give us his wise and economical sayings - Cabbett may write books advising us to the best course - Grayham [†] ~~the mind~~ ^{straws} thrown into the air will tell you how

may lecture 40 nights upon his ^{favorite} theory
of diet and regimen. Person Eder may give
you his polished harmless upon ~~meals~~
ethics — Fisher may write you a lecture
from the South Pacific Ocean upon temper-
ance, and Master may admonish you at
the fire side — all gain for nothing, unless
Seth Junior is determined to be a good
boy — But we will not anticipate any
thing, but what has been, — he always ^{and hope}
has been a good boy, and we trust ^{that}
he always will be —

In putting my thoughts upon paper for
your ~~benefit~~ ^{and perusal}, I ~~have~~ ^{am} always felt
desirous, ~~that~~ ⁱⁿ all that I do say, that I should not
be misunderstood, therefore I have ^{constantly} had refer-
ence to the manner, as well as to the matter.
I have always, as far forth as it was ^{in my} power,
caught my language in a style which might
be ^{both} edifying and instructive without being tedious
and ^{or} ~~redundant~~ ^{in style} — ~~words or pedantic~~ ^{words or pedantic}
Judge. You after do me hear, acknowledge-
ments like the following, viz. I perfectly under-
stand the subject now, but I ^{must confess} ~~never~~ ^{did} before,
withall that I have read or heard about it. This
last week, or that last speech has entirely con-
vinced my mind; and the whole subject appears
perfectly plain and intelligible. Your kind
teacher will tell you now, for I presume she
has not forgotten it, a part of the charge given
to Mr. J. H. Swift when he read or dined ^{at} ~~at~~
Orange Street Church. ^{Diz.} "To adapt his language to
the capacities of his hearers." What signifies
talking if we are not understood — is it any
thing more than idle prattle? You might as
well preach to bare walls as to address an au-
dience who are incapable of appreciating what
you say — words mean to the minds in ^{the} open
space would do as much good — when we talk,
(+ See page 165)

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Therefore, let it be always with some definite
object in view, for unless we are to benefit
some one with what we say we had much
better hold our tongue. There is no person who
has succeeded better than Peter Parley (alias Mr.
Goodrich of South Boston) in writing school books,
simply because he understood human nature
so well: the capacity of his pupils he has con-
stantly before him, and his sagacity in adapt-
ing his lessons to their understanding is dis-
played in every line. The young 'middy' who
had just entered upon duty on board a man of war
was ordered by the first lieutenant to have
the lights put out in the tops - The young mid-
shipman, who knew more about his Latin
grammar than he did of his new profession,
went upon deck to give the order. Cried out
in his own pedantick language in something like
the following: ^{strain} I am requested by my superior
officer, in ^{to} ~~name~~ of ~~you~~ ^{there}, in the super regions, that
you are, through me, hereby required forthwith and
without delay, to extinguish those nocturnal lum-
inaries. The men in the tops being entirely un-
acquainted with such language, in reference to
the lights, were at a loss to know what the
young strapping ment - After prepping his order
in the same ^{and in similar language} way, three times in succession he
reported to the lieutenant that he was unable to
make the sailors understand ~~him~~ - When the lieut.
sprang upon deck, and cried out. "Clear top there,
sir, hance the glow there" "aye aye sir" cried
Jack, and at the same moment went the lights -

When you come to read the correspondence
between Mr. Forsyth and Mr. Fox the American
and British ministers, in regard to the dis-
puted Territory - You will see a scholar ship against
scholar ship - style against style, and learning ^{versus}
education. There are two diplomatic characters talk-
ing about a little piece of land, which one says
is mine, and the other says is not mine; exhaust-
+ See page 151.

ing their whole strength in a display of mead,
This is called Court language, and is considered
indispensible with those who pay their addresses
at Courts — If I may be permitted to speak out
and express an opinion, it is one of the evils of
much learning* — Ad Jackson said to Joanna
Crappo, If you do not pay the money, and, here-
upon, he stuck down his Hickory Club; I repeat
it said he "If you do not pay us the money which
you have so long owed us, We will, By the eternal!

We admit this to be rather a rough mode of
corresponding with dignitaries — Yet we know
that it had more effect upon the French Cabinet
than a thousand pages of classical literature be-
tween ^{two} Secretaries of Legation. For the money was paid
forthwith —

Doctor Channing has written the best
lecture upon Self Culture that was ever de-
livered in the United States, I say this without
fear of contradiction. Every thing which flows
from the pen of this old veteran we know is
of the first order — and to the man of reading,
and of thought, and of study, there is not a
sentence but what is edifying and charming;
~~It is mystic from end to end~~
And there can be no question, if such au-
thors as William E. Channing could be uni-
versally read, and universally understood, but
that the greatest amount of good must in-
evitably follow from their writings. But
is this the case? are they read, and understood,
and appreciated? we know without further
inquiry that they are not — much of the lab-
our then bestowed upon writing them out is
undoubtedly lost. What good reason then is
there for so much pains taking to furnish
food for the publick which they cannot relish?
To render our articles saleable we must study
to bring to market such commodities as the
people want to purchase. So ready would we
think of going into a new settled country,
where the farmers were felling trees and
building log houses, with a cargo of sofas, side-

* or some say by posting it is polite nonsense, P. 167.

187. ^{crandell's} ~~boards~~ Silver Tea Urns, Pianofortes &c. &c.
And the honest old German ^{rejoice} laugh right
out at seeing an advertisement in his village
^{newspaper} of a limner or dancing master.

David Cracker did more good to the
American people, and especially the young, by
simply saying "First be sure you are right,
and then Go a head," than fifty homilies upon
industry and economy. Cracker's words
were like small change always in play-
They ^{were} ~~were~~ right in to universal practical
use - they were like sauce, always ready - where-
as not. One in fifty ever knew that there
was such a person ever lived as Dr. ^{William} ~~Channing~~ ^{Ellery} Channing.

† page 123. The question is not at what door of
fortune's palaces shall we enter in; but what
doors does she open to us? Burns.

† page 112. "For there are too many in the world
under the guise of merchants and business men
who never think of pay day untill they are
arrested by the sight of the Sheriff." This is
true beyond all manner of controversy, and it
is one of the great evils which honest and
credulous people have to contend with; we
loan our money in good faith that it will
be paid back to us with interest; or at any
rate, ^{we persuade ourselves to believe that,} our debtor will not act the villain
and carry away his property without our
knowledge. But the rules of society have
undergone such wonderful changes since
so much ~~lost~~ ^{spread} knowledge has been intro-
duced into the world that ^{we are} ~~we~~ ^{are} often led
off from the track, and the truth does not
appear untill it is too late, ^{sometimes} ~~only~~ by the al-
teration of a word intended to soften a harsh
meaning, or the phraseology of a sentence
which was evidently intended to convey the

Same sense. — To explain, we will compare some of the terms made use of when I was a boy, with those of a modern stamp, to convey the self same meaning.

For instance, in old times, if a man was about to pledge his house or farm as security for the payment of a debt: the premises were then said to be mortgaged. This however was thought to be rather a harsh term and that of making over, was substituted: as we advanced in scholarship 'making over' was considered vulgar for the property had only been secured. ^{to raise a right copy} This however was soon found to be stale, and collateral security was found to be most appropriate; for here the parties were more upon a level with each other, the debtor being as good as the creditor. At length to cap the climax the word curse by pathos sprang into notice, ^{this was to allay the harshness of all other terms, this was a} I don't know where this word came from, it is not in any big dictionary, but I suppose it to have been one which was newly coined for the occasion. As I understand it, ^{meaning} it is, that you shall hold the property conditionally; if personal goods they shall not be moved only by consent of parties — if real estate it cannot legally be sold by the original owner before this hypothetical incumbrance is removed. So you see, that not only the asperity of the word mortgage, which was so offensive to our ears in the first place, is nearly all done away, but the very word itself has vanished in Donata — the man's farm, therefore, was not mortgaged, it was only hypothecated, that was all: and he remaining in his house seemingly as happy as ever —

In connexion with this subject there is another which deserves to be noticed, which is a modification of the term for broken merchants: these soaking terms have crept

into use through the fashions of the day, and the hypocrisy of Knaves, and Sharpers.

It was said in good old fashioned times, that, when a merchant could not pay all his just and honest debts, he had 'broke' - this was a term which was universally understood by old and young - by the literate and the illiterate; the plebeian understood it as well as the nobleman. But now, in these days of improvement, when fashion and false pride rules the roast: any man may become a bankrupt, and the news of his bankruptcy may go abroad in the community in such a magnified sense that he need not himself drop a pin feather - The information is first whispered round in public that such a one has failed, ^{the rumor is} but soon contradicted by the reports of the party - who state that a little embarrassment only had taken place in his business - another says, I had understood that his property was all secured; Ah no, only put out of his hands to prevent a sacrifice - it will all blow away in a few days - he has property enough and to spare to pay every creditor: - there is not the least danger, he will come out shining yet: all this is very comfortable to the ears of a creditor, who holds on asking but a bare single note of hand to show that the delinquent has been accommodated with a few hundreds only, which he has promised to pay over and again. In this predicament the creditors all stand gaping at each other, for it is too late, ^{now} to even ask for security, ~~now~~ ^{as to the truth or falsity of the rumor} When old Snylark is consulted, (who has already got ample security, with the two per cent a month added to it) he gives you a wise look and a significant shrug, and the concluding information follows, in something

1410 like this, "Why bless your soul the man
is not worth a cent," ^{in the world} he has failed three
months ago, and his property has all gone
over the dam, long, and long ago. He came
to me with an earnest request that I w'd
let him have \$5000 some time ago; I
could not well refuse although I had to
curtail my business to accommodate him.

page 127. "My eyes were not open," A guardian
angel stood at my elbow, to arouse my stupid
inattention from this fatal lethargy, and
unconscious of my fate I went like a lamb to the
slaughter.

page 129. "Better for them to throw their hard
earnings into the sea"

From what you have already expressed
of your father's love and kindness, and the
pleasure which you ^{know} he always manifested in the
domestic circle of his ~~beloved~~ family - from the
gentle rebuke, the kind admonition, the in-
teresting piece of information - the lively joke -
and pleasing anecdote, which so often came
forth at the breakfast table - down to the
rampings with the baby: can you ^{possibly} believe, that
all these ^{pleasures} can be thrown into the shade by the
influence of Drury? Ask your mother and sisters
whether they do not think it possible for a man
to turn his once happy fire side into mourning, and
wring tears of bitter anguish from the eyes of each
member ~~without~~ ^{even} before the grim messenger
has passed the threshold? ^{Why} have they not seen within
the compass of our ^{own} family, the strongest mind
prostrated - the brightest intellects shattered, in
whose nature had scarcely bestowed a parable
- the morals of children neglected, or allowed to
stray from their own dwelling to avoid being
living witnesses of the harried scenes at home -
- the heart must ~~not~~ be made of adamant not
to be touched at the soul killing question of a child
to its mother, with its eyes swimming in tears, "What will
father do to act so?" From there

The reading of good books, and the influence which is produced upon the mind in consequence of reading such books, is certainly very great. I never have forgotten a hint which I received in a letter from my father when I was a young man, and on the point of sailing on my first voyage, in a ship from New Bedford. The letter accompanied a small amount of money, which he said I might want, previous to my leaving, to purchase some useful article, or perhaps some good book; for he says, "remember, my son, that a good book is like a balsom to a fettered mind," and so far I have found ^{him} to be true — a good book is, therefore, like a balsom, while a bad one is like a gangrene. At the age which I speak of, when I was about to embark on my first voyage — or at any rate on my first long voyage; books were not so acceptable to the young as they are now. This was in October 1803, not quite 40 years ago, and yet we find that books have multiplied upon us even in this short period to almost ~~an~~ alarming extent. (See pages 94 and 95 of a letter addressed to the members of the Franklin Dedicating Society, Nantucket.) But, before we discuss this all important subject of making judicious selections of the books we read, I would express my opinion in regard to the estimation ⁱⁿ which I hold the greater part of the books which are written. I know that the girls, (your sisters) and the females generally will not thank me for what I am about to say in regard to their darling amusement; but this is neither here nor there, nor will it alter the fact. I shall speak boldly and fearlessly about these catch-penny productions, for I do not relish a half way opinion on any subject.

more than nine tenths of the time which is spent in reading novels, is wasted and thrown away. Nay, even more than this, for the perusal of ~~these~~^{such} books has a direct tendency, not only to unfit the mind for the ordinary business transactions of life, but the imagination becomes tainted and even corrupted by a constant recourse to these fancy-full dreams. We do not say — nor do we mean to say that there never was issued from the press a sensible well written novel; with now and then a wholesome moral lesson to be found within its pages. But we do say, and in this our opinion is backed by no less a man than William Cobbett, that a great portion of these chapters are filled with useless trash — empty verbosity — tedious and fulsome pedantry, and not infrequently tinged with impiety and immorality. Attempts are made, however, to keep the clown goat out of sight, but to a close reader, and deep thinker, it is plainly discoverable. It is said that every thing begets its kind; if this be true and the ballance of good to be derived from these books is against us, it would be reason enough for us to keep them at a respectful distance. It is furthermore said that simple people are always pleased with simple things — and that a silly story will please a silly girl; this ^{I own} may be true in regard to some of these books, for they are not ^{only} weak as water diluted, but even their strongest points are as insipid as dishwater.

We often see the chapters, of these tales of fiction, headed by a few lines of Poetry from some ~~eminent~~ author as apropos of what follows; and after you have read the contents of the chapter you will find at a ~~discrepant~~^{second} glance more good sense in the poetry, than what you have been able to gather from the

prose. The simplest of all other Goadie's melodies are more instructive and undoubtedly less pernicious than the stories of these canty, hypocritical dreamers — these notorious, humbugging, wandering romancers. I could have more patience with them if the writers would even condescend to stoop so low as to sprinkle in a modicum of common sense. Their hero's and heroines are always above the standard of human nature, and not only a little but a very little lower than the angels. In short their whole tendency is to inspire the reader with lofty notions of himself, ~~and~~ such as are altogether beyond his present condition in life, and to raise his worldly ideas to a pitch which a single spark of good sense would dictate to him he could never attain — They are, in a word, to my mind, so much like the old chimney corner nurses which we used to be so fond of repeating when we were children that I can hardly feel in good temper when I take ^{of these foolish productions} one into my hand. It is all from beginning to ending —

"I will tell you a story ~~of~~ ^{of} old Goady Gory
And now my story's begun;
I will tell you another about his brother,
And now my story is done."

For after you have stumbled over 40 or 50 pages to get at what ~~what~~ the commencement of the story is; or what you have so far been trading about, and 50 or 60 more in telling you about hearts and darts; ^{and of love,} and of beauty, such as nobody ever saw and such probably as nobody ever will see; of talents and accomplishments suited to heaven but unfit for earth, — of love sick fainting fits, of dying and of returning to life again — of envy, jealousy, intrigue, corruption and a duel, the last few pages which now remain are generally filled up with about such matter as what your imagination led you to expect in the out set,

viz. the parties were finally married. —
 Well, and what of it? what of all that?
 What have you gained by all this laborious
 study — what useful practical lesson
 have you gathered from a perusal of the
 story which you will care to treasure up in
 your mind. We do not pretend that there
 never was a good thought entered the head
 of a novel writer; but we do say, as a
 whole, that what we gain from them,
 even if we separate the chaff from the wheat,
 is not worth the trouble of investigation.
 — to make use of a common phrase, they
 are not worth the shot — the money spent
 in the purchase of the powder would buy
 the game ready dressed to your hand

When I see a young man, who has
 arrived to the years of discretion over-
 hauling all the books in a valuable libra-
 ry to ferret out what he calls a good story —
 who scarcely can tell you whether the earth
 which supports him is flat, round or square;
 and who will gravely ask you if the
 declaration of independence is any part of
 the U. S. Constitution. I say to my self,
 'young man, if you have any sisters and
 old enough to be married, and they are
 blessed with no more common sense
 than you, ^{sum to} possess yourself, I shall never
 seek one of them for a wife; for fear
 she might spend my money for ear drops
 for her daughters, or lengthen out her bed
 with the easy chair cushion for the sake of
 purchasing a new head dress for her self.

But you will ask how we are to
 know that these foolish books contain
 so much useless trash, and nonsense, if we
 do not read them — true, this would be
 condemning them in an off hand manner
 + young folks have not always fore cast to do this

I admit, as the good old pious Christian did when he made a bon fire in the open street of Barclay's apology for the Bible, when he honestly thought, all the while, that he had in his zeal committed to the flames Tam. Paine's Age of Reason. You must look at them then, ⁺ unless you mean to take up with the experience of others, but when you do, let it be with that penetrating scrutiny which seldom fails to assist a sagacious mind to discover solid gold from false glitterings - truth from fiction. I am perfectly aware that you cannot do this without ~~a~~ passing a little of that valuable ingredient called discretion, ^{this} age, discretion, after all is the grand touch stone. My parents used to tell me when I was quite a small boy that I must make ^{use} of reason, judgement and discretion, and that whatever I undertook to perform to be sure and keep my thoughts in advance of my actions - think first and then act. But to the word discretion, for I think that its full meaning is often misunderstood or not considered at all. Well then, to commence regular in the business, let us have the correct definition of the word itself - (Elizabeth studied definitions once to cousin Anna) Walker says that discretion, is, "Prudence, Knowledge to govern or direct ones self; liberty of acting at pleasure, uncontralled and unconstrained power." Here then is a definition broad enough for the word to mean something. Almost all delegated power is given discretionally, and hence it is that we so often see the man succeed the best who makes use of the most discretion in all his movements. Merchants may instruct their ship masters, Legislatures their generals, parliaments their admirals, and Kings

their prime ministers, but unless they are clothed with discretionary power besides, it is utter nonsense to expect that ultimate success will follow. Whoever reads and reflects upon the movements of the Continental army, under general Washington, during our revolutionary struggle with the mother country, must be convinced beyond a doubt, that had he not been clothed with discretionary powers by Congress, that his army would have been all cut to pieces and himself made prisoner in the very midst of the contest.⁺

For the lack of a single spark of this ingredient, I once knew a gentleman, otherwise well qualified enough, to lose nearly all his influence in a legislative assembly — the story as near as I can recollect^{it} was something like the following. Viz. Some of his colleagues had asked for leave of absence, and for fear that the request would not be granted them, by the House, this gentleman had prepared himself at his lodgings with a speech to convince the members of the reasonableness of the matter: it so turned out however that before he had arrived in his seat the order had passed, granting leave to his colleagues, without debate. Not having kept his thoughts in the fore ground he immediately commenced his speech: at such an unexpected and illtimed measure the House was convulsed with laughter.

When he had delivered about half of his piece of declamation he was informed that his colleagues had actually obtained their leave and were in all probability more than half

may have, now, it is easy for us to perceive that a little sound discretion, at this many elbow, would have saved him from the extremely awkward predicament in which we find him.

My mind now turns upon a more grave subject where the exercise of common sense and discretionary powers would have saved our land from a most outrageous and disgraceful stain.

If history speaks the truth, and in this particular we have no reason to doubt it, a little of this ingredient, which we have been speaking of, placed in the hands of the ^{magistrates and} judges of the courts, would have arrested the wicked progress of that foolish and strange infatuation, the Salem witchcraft.

Had not the Hon. Mr. Patridge a respectable magistrate of the town of Woburn, opened his eyes and ears to the cry of Justice and reason it is extremely difficult to tell where this horrid sacrifice would have been stayed—Children accusing parents and parents accusing their children; and following them not only with the accusation but with a halter round their necks. Horrid! horrid!! horrid to relate and shocking to think of! Poor deluded mortals that we are, how long before man will cease to persecute his fellow man for opinions sake. See note to page 150.

+ ¹⁴⁸ "You must look at them," for who can reasonably draw the line, and say this mark you may read but that you shall not open—
I would not be so illiberal, if my children had been educated Quakers, as to pin them down to "Thomas Chalkley and Sarah Gorton"

See page 128. We will have a little common talk about temperance.

I'm giving you a few hints, to warn you against the pernicious influences of the fell destroyer it will not be necessary that I should go into particulars in reference to the quantity of liquor consumed in the New England States or the time in drinking to you the number of grog-shops — ^{which still exist in all communities} these evils have been pointed out in Temperance Lectures, and by ^{much} temperance lecturers who have milled ^{in turn} able pens than mine — In what I am about to say, the subject is between you and me, it is enough then for the present, for us to know that the evil exists. — The danger is abroad in the land — and with the kind admonitions of a father I shall warn you of it in plain terms — As Mary Brown sings to you in the inimitable ballad of "Kate Kearney" — "From the glance of her eye, — Shun danger and fly — For fatal's the glance of Kate Kearney."

This evil like ~~thousands~~ ^{of} thousands others in the world are to be met and resolutely over come — when we say they are to be met and overcome, we do not mean that you shall seek the temptation purposely, to show that you have resolution to withstand it, ^{always} it is much safer to keep aloof — ^{from the danger} prevention is always better than remedy — when the tournament is on fire and the flames have got the upper hand in it not better to flee the devouring element than to take the risk of being burnt by our fool-hardyness?

page 114. In circumnavigating the globe to find out a hard word to puzzle you with. From the verbose style of some writers we are led to suppose that they set more store by their pedantic language and far fetched expressions, than they do by sound sense and solid argument. The writer over shoots the mark, and the reader falls short; far in pouring over so much useless trash we do not get our money's worth. This reminds

one of a lady who would have no believe
 she has been extremely industrious; who has,
 at the expense of much time and labour, pro-
 duced an elegant piece of patch work, which
 is ^{when completed} quite a pretty thing to look at, but one
 half its beauty vanishes when we are told that
 in the manufacture of this pretty fine article,
 this extremely industrious lady has cut up
 new calico enough to clothe a family of
 children!

page 133. "Look into people as well as at them."

In forewarning you against the trickery and
 duplicity of the world - or, as it is not to lose
 sight of the old adage, viz. "Trust not far nor
 mistrust too soon." And here your own judgement
 and discretion must dictate to you the proper course.

We should never be so much as to believe and
 take for granted every thing we hear, or so in-
 credulously stubborn as to reject a proposition
 without an investigation.

If we would form an opinion of em-
 inent men, — of their politics, or their religious
 we must look to their writings, and their
 preachings to discover the truth. For as I have
 told you before, they will sometimes endeavour
 to lead us off from the track, yet if we ex-
 amine closely we shall discover the true sentiments
 of the heart.

William Cabbett, a man of
 sterling natural abilities, and who ~~had~~ poss-
 essed a peculiar faculty to make his readers
 feel the strength of his giant pen; has not
 tell us in so many plain words that he
 disliked music as was not ~~pleased~~ ^{moved} with
 "concord of sweet sounds." But nobody will
 say, ^{who reads him} that he did not love children better.
~~than he did music.~~

page 146. "would have been cut to pieces in the very midst of the contest."

+ Martial Law, proclaimed by that efficient and energetic officer Gen. Jackson saved the City of New Orleans from the ravages of a brutal soldiery, ^{well known} whose motto was, "Beauty and booty." Again, Capt. M'Call of the frigate Constitution is deserving of greater praise from the pen of the historian by making his escape from a superior force, at the commencement of the last war with Great Britain, than he does for taking the Guerrier. In both instances sound discretion was every thing

page 147. "How long before man will cease to persecute his fellow man for opinions sake?"

When religious frenzy gets the upper hand there is no perpetration of cruelty, no infliction of torture too absurd or too grievous. Fire, sword, the rack and the gibbet are considered moderate punishments when men's minds are so spell-bound with fanaticism as to believe that for all this, they are doing Gods service.

True religion according to our notion of things needs not the aid of bigotry and superstition to guard it. If it be worth preserving, ^{it will} stand up and go alone without the strong arm of the law to support it. Fanatical zeal, sectarian mildness, nor hypocritical cant, ever yet made a truly religious person.

His in vain, therefore, for a clergyman

To suppose that he has been commi-
 ioned from above to whip the devil out
 of his hearers; or that he has been licen-
 sed to drive them to heaven by fire
 and faggot. And so on the other hand
 it is equally irrational to believe that we
 can by any stratagem be cheated out of
 our sins: the sinful propensities of the
 world like the poor are always with us.

page 135- "And out went the lights."

I well remember of once having list-
 ened to the reading of a laboured report, by
 one of the members of the Massachusetts
 Senate, against imprisonment for debt.

When the member had finished reading
 his finely wrought essay, we asked the
 opinion of an eminent lawyer who sat
 at the board, and, who with our self had
 listened attentively to its reading what he
 thought of the force of the argument, and
 the soundness of its reasonings? He gravely
 replied without changing a muscle of his
 face "I think it a very pretty piece of
declamation." That is to say, as we un-
 derstood the lawyer, The gentleman has
 made a great display of overhose lan-
 guage, has called into requisition a host
 of hard words, yet he has utterly failed
 to produce any thing like solid argu-
 ment

(Extract to J. P. Jr.) In conversation never be over anxious to lead; it is much more becoming in ^a young person to be a listener in company than a talker, therefore listen always with respectful deference to those persons who are older than your self; for although they ~~may~~ ^{although they} not be so learned as you are, and ~~may~~ ^{may} not have had so great an opportunity of acquiring knowledge in their youth, yet if you listen to them attentively you will find that they will often tell you what Books will not; they will tell you what you did not know before; and not infrequently things that you will be glad to treasure up in your mind. You can do all this with a little self command without relaxing an iota of your own opinion: neither are you to consider your self bound to raise a dispute upon every principal point on which you may happen to differ. Not at all. Your own private opinion remains secure; and this you ought never to give up, but stand by it at all hazards until you are convinced by facts that are undeniable, or by arguments which are conclusive. There is there any reason or necessity for you to believe a story simply because you happen to see it in print, any more than there is for you to believe it if

Some person should have told you so; for people can print lies as well as tell lies; and it always runs and I suppose always will be, so long as the world stands that there was ~~many~~ wicked people enough found who were willing to do these things.

Therefore I warn you again, and again, when you take up a book or a News-paper to read, study what you read; learn to think and to think deeply; for unless ^{your reading and your study} you do ~~it~~ all goes for nothing: to be a great reader, as the term is, is nothing more nor less than to be a learned gabbler; unless you understand and digest what you read; for you may read a cart-load of Books and still be very little the wiser for all your labour.

We say, therefore, once more, read and think; and ~~then~~ think and read—turn the subject over in your mind and view it on the other side: As I have told you before many a good ship has been cast away and lost, vessel and cargo, because the Captain did not think of the danger over night. When I have run the good Ship Henry Astor several hundred miles without the aid of an observation, depending wholly on dead reckoning, (which, let me tell you to the contrary is guess-work) and the sun and moon break out between the clouds, the Sextant is seized upon with a degree of earnestness known only to those who have had the care of altering

a Ship's course — The angular distance is now measured between the heavenly objects, and forthwith corrected, by means of the lunar table, for the effect of parallax and refraction. When this is done and the Longitude obtained, I turn the state over and prove my work by another method, and it not unfrequently happens ^{we'd feel willing to run for the land in a dark night} that the third method is made use of; for what extreme folly it would be for me to tell the owners and underwriters that I had cast my ship away because I did not think to examine my work, and had blundered into difficulty for the lack of keeping my thoughts ^{an inch or two} beyond my nose.

Whenever it becomes really necessary to examine a Subject ^{the bottom points to} its truth or ^{its} falsity, let nothing deter ^{but be sure before you go to the task to free your mind from} you from that examination — look into things as well as at them, but be ^{careful} to look with your own eyes, listen with your own ears and then judge with the best reasoning faculties which you are blessed with. This taking our opinions upon trust will answer very well where there is nothing at stake.

We never ought to forget Young Ireland who found the lost M.S.S. of Shakespear. William Cobbett tells the story in a most masterly style; and, to my mind, Mr. Cobbett does not strain the matter or endeavour to make any thing more of it than what strict justice demands — This story

cannot be told too often, I agree with Cobbett that no young man should take up a book to read it without having first known this story [see "Cobbett's Advice to young men" Letter 11. p. 67. printed in N. York in 1831.] I was going to say get this book out of some Library and read ~~it~~ it, or ask the girls to get it for you, But I will say further, go to a book-store and buy it, and write your name in the title page. You may not relish its contents at this tender age, but the girls will; and in a few years more you will find it to contain more valuable information, in the shape of advice, than all the books you ever read.

Article
11111

Ship Henry Astor on the passage from the Society Islands to the coast of Chili.
Lat. 34° S. Long. 105° W
April 10. 1849.

Extract of a letter to Mrs. — Tell Mrs. W. — that I often think of her, as well in fact, as I do of every other female member of our Social Club. That lively disposition of hers is nearly a thousand ~~and~~ ^{husband} ~~and~~ ^{and} at least five hundred to each of her acquaintances and sends a year to her; I believe that her uncommon natural vivacity will last with all life.

At this immense distance from you, I can only claim your friendship, and in truth this is all that I could reasonably ask at your hands. I always did, and I hope that I always shall, prize true friendship as one of Heaven's best gifts. It is undoubtedly true that within the pale of this wicked world, a person may have friends of various sorts and descriptions; ~~and~~ ^{and} to class them we will place a few in their appropriate places. We may have, and we do ^{certainly do} have, political friends; these however are too ^{like false blossoms} ~~often~~ ^{often} only perennally so — they are ^{or they come about} ~~often~~ ^{often} to be turned by the breath of party, or may change to enemies when the season changes. We may have religious friends i.e. nominally so, who worship with us at the same shrine, ~~but~~ ^{but} for the attraction of a single ^{article} ~~word~~ in the which creed we are made former after better enemies — nothing is orthodox but what belongs to our side, and every thing is heterodox which is believed and practiced by our Christian neighbors, who live on the other side of the river. We talk, moreover, ^{when we come nearer home} of family friends, where the closer ties of consanguinity ought to bind inseparably together; but, when these are ^{trampled} ~~trampled~~ and disappointed, and all our cherished

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Hopes thrown to the winds, by the un-
equal distribution of a ^{majority of} little paltry worldly
treasure, or a disaffected matrimonial con-
nexion, with brother or sister, son or daugh-
ter; I once knew the most bitter family
quarrel to have its origin in the simple
fact of breaking the seal of a letter, which
was inadvertently done at the time, and with-
out the least motive of evil — the quarrel
which was doubly severe because the parties
^{previous to the rupture} were ~~so~~ fondly attached to each other, ended
only with life. But, amidst all these trials,
do not let us sink into utter despair, or
give ourselves entirely over to melancholy;
^{we will not always look at the dark side of the picture} we have personal friends yet left, who
after ~~that~~ ^{clinging} to us until the last — not to
speak of reason friends dearer than all.
^{If there is any thing &c +}
Personal friendship always was, and I
hope always will be, dear to me; therefore,
when you sit onrusing at your work stand,
driving the steel bar either for profit, con-
venience, or amusement, think of one who
is now traversing the broad Pacific to obta-
in, for his wife and children, a little of the
needed — give me a place in your thoughts
— ^{occupy a very small space} ~~to have a place~~ ^{in them} the pale of your
reflections is all I ask, or all that I can reason-
ably hope for. When you all meet, as we have
often met before, to enjoy the blessings of a so-
cial evening party, you need not set a chair
at, nor place an empty plate upon, the table
for me, more especially if my better half
should happen to make one of your number;
for this would only call to mind a melan-
choly ^{reflection} ~~recollection~~ that I might never re-
turn to enjoy them; and I am sure I would
not be the means of marring the social fes-
+ see page 163

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 -ties of the Board in the slightest degree,
 yet, nevertheless, I claim to be remembered.
 Therefore, when you set at your mark—
 stands musing, as I said before, and we have
 now, the most of us, arrived to that age
 in life where musing is tolerated; for you
 know that this peculiar mode of think-
 ing does not belong to young folks; no-
 body but old bachelors and old maids are
 allowed this privilege, under party. But,
 my good friends to be serious, and speak
 out in the premises, when you are alone at
 the work table, your husbands talking over
 the news of the day in a reading room or an
 insurance office, and you have made two or
 three fruitless attempts to find ^{the eye of your needle}, and have final-
 ly concluded to singe the end of your thread before
 you try again; for the very stillness of the house
 has made your hand tremble; if a person
 should suddenly bound into the room at this
 critical juncture, ~~and~~ breaking upon your
musing—you can then say, "I was just
 that moment thinking of 'Em',"—how long
 he had been absent, (how time steals away)
 what time he will probably arrive home,"
 or, "I have a letter in my work stand drawer
 in which he said, so, or so."—"I remember
 that this was one of his maxims, and that
 was one of his maxims: an old newspaper
 which reports him in such a Lat. and such a
 Long. with so much ail, I have laid upon
 the shelf—I remember how fond he was
 of children, but he could not write poetry;
 —we had a most glorious time at the last
 Aquantum, and ^{now} all ~~of us~~ regretted that he
^{beyond of the party}
 had not, ~~but~~ we had a fine pleasant
 time out to Scansett, ~~I well remember,~~ ^{before he sailed, on}
ⁱⁿ which, ^{occasion} he took an active part—I am
 really glad to hear of his late good success

or I am extremely sorry for his ill luck;
 — I can say with sincerity that I regret
 the loss of his ship, or that "I am well
 pleased with the good news of his safe
 arrival." Either, or all of these treasures re-
 collections are dear to my heart, for what
 is life ^{constituted} ~~made~~ of ~~but~~ a few of these re-
 minderances? ~~and all is over~~; a few of
 these ^{hopes and fears} ~~and~~ ^{our pilgrimage} ~~and~~ ^{pleasure and the Mayage}
 of ~~life~~ with all its ^{care} is brought to a
 close; and time makes his appearance
 with his ^{glorying} ~~glory~~ ^{the former with its sands nearly run}
 and the ^{letter} ~~glory~~ to warn us
 of the slender chord which binds us to
 earth, and that he will even cut us off
 before the tharrest: ~~so~~ the grim messenger
 sends his summons to our doors to which
 no substitute is sufficient to answer the call;
 no excuse will avail us then; ~~that~~ we are
 not ready, ~~but~~ ^{it must be our own fault} we must rise, put on our
 things and depart. And thus, the dream of
 life is ended, ~~and that~~ ^{the body is consigned to its mother earth and nothing}
~~now remains save the~~ ^{mistaken} ~~interpretations~~ ^{of the much talked of world beyond the grave}

"Self-flattered, unexperienced, high in hope,
 When young with sanguine cheer and streamers gay,
 We cut our cable hawth into the world,
 And fondly dream each mind and star our pr^e,
 All, in some darling enterprise embark'd —
 And where is he, can fathom its extent?"

I would fain give you the re-
 mainder of this admirable and inimitable
 piece of blank verse; but, I consider it ra-
 ther ungenerous, in ^{an} epistolary correspondence,
 to make lengthy quotations, ^{more especially} when free ac-
 cess to authors is equally enjoyed by all; and
 even this you may charge as a digression

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-trities of the Board in the slightest degree,
yet, nevertheless, I claim to be remembered.

Therefore, when you set at your mark—
stands musing, as I said before, and we have
now, the least of us, arrived to that age
in life where musing is tolerated; for you
know that this peculiar mode of think-
ing does not belong to young folks; no-
body but old bachelors and old maids are
allowed this privilege, under party. But,
my good friends be serious and speak
out in the premises, when you are alone at
the work table, your husbands talking over
the news of the day in a reading room or an
insurance office, and you have made two or
three fruitless attempts to find ^{the eye of your needle} and have final-
ly concluded to singe the end of your thread before
you try again; for the very stillness of the house
has made your hand tremble; if a person
should suddenly bound into the room at this
critical juncture, ~~and~~ breaking in upon your
musing—you can then say, "I was just
that moment thinking of 'Dunk'—how long
he had been absent, (how time steals away)
what time he will probably arrive home,"
or, "I have a letter in my work stand drawer
in which he said, so, at so."—"I remember
that this was one of his maxims, and that
was one of his maxims: an old newspaper
which reports him in such a Lat. and such a
Long. with so much ail, I have laid upon
the shelf—I remember how fond he was
of children, but he could not write poetry.
—we had a most glorious time at the last
symposium, and ^{now} we all ~~of us~~ regretted that he
~~had not~~ ^{had not} ~~been~~ ^{been} ~~at~~ ^{at} ~~the~~ ^{the} ~~party~~ ^{party} or we had a fine pleasant
time out to Scansett, ~~I shall remember~~ ^{before he sailed, on} ~~in~~ ^{to}
~~which~~ ^{on} ~~the~~ ^{the} ~~occasion~~ ^{occasion} he took an active part—I am
really glad to hear of his late good success

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if you will, and place it to my acc't
as one who lags in my life which I have
to make. We will now go back and pick
up the thread of what we were about to
say — or in other words, return to our musings

Where are the intimate acquaintances of
my own youth full days? It will give
me pain to answer — Some of them died
young, some were lost at sea, and a few
only with my self still live. Where are my
brothers and sisters? Out of a large family
of ten children, three only are living, at my
last date, who have so far survived the wreck
of time and circumstance — my brothers are all
gone! — two sisters, with him who now weathers
the pen, are permitted to linger behind. Look
round our beloved town, follow your in-
quiries through the principal streets, and
mark the dwellings, like squares upon the
chequered board, where death has made its in-
roads, with here a dark spot, and where
a light one; here the old mansion ^{weakened & beaten} ~~has~~
^{out of repair} ~~looks~~ ^{lonesome and forsaken}, and where
to be sure, it has been rebuilt or fitted
up, but, alas! it is occupied by strangers.

But enough, I will not indulge my
~~reflections~~ further in following out this painful
theme — As these remarks have fallen
from my pen exclusively for the perusal
of the softer sex, and not for the scru-
tining of the 'men folk.' I shall not doubt
be pardoned for having fallen into this
gloomy strain, but, ^{my kind friends} I was musings as
it would ^{not} have happened — J. P.

* One died in his infancy, one was lost at
sea — within three days ^{on his return from a long voyage} ~~of his home~~ — another

163 in the prime of life
died, at Batavia, in the East Indies, one
on board of a loathsome prison ship,
at Sharnep, (London river) and one only
was permitted to die at home in his own
bed! —

Note to p. 159.

+ If there is any one thing more than another
which hovers over the daily and nightly watch-
ings of a sailor, to ^{soften} his heart it is his
long ~~and ever~~ ^{and ever} ~~cherished~~ ^{cherished} hope of being once more blessed with
familiar intercourse. The
accidental meeting, ^{with} old friends, the occasional
drapping in, the lively joke or the pleasing anecdote — the innocent, sprightly, and witty prattle of
children, and the music of female voices are char-
ms, the deprivation of which we in vain press
upon the attention of landmen — But, I envy
not the situation of any man who has never
seen adversity.

page 134 How pulsome is this pedantick
style? and how often the college student, ^{with all his superior advantages} fails
to interest his audience — effective force after all
is what obtains the victory — We all know
that during our revolutionary struggle, leather
aprons, pitchforks and black guns, in the
hands of the spirited colonists, often drove
put to flight the well disciplined grandees
of the mother country —

P 122 These changes are not un frequently
attended with evil consequences, they are
apt to unsettle the mind, and too often
create a distaste, if not a disgust, for
any steady employment, this propensity
therefore as it oftener tends to evil than to
good should not be cherished

On the 8th of Oct. 1840 Three days sail
 from the Gallapagos Islands, Reuben Allen's
 Son Reuben M. fell from aloft on board ship
 Phoebe and broke his thigh, and right arm
 above the elbow, ^{the} fell from half way
 the foretopmast rigging while in the act of go-
 ing up to hoist the foretopgallantsail; he struck
 the fore yard in his fall and landed upon the
 fore castle near the oright heads or upper breast-
 His leg though badly fractured he has recou-
 ed the use of, so far as to be able to hobble
 about deck: but his arm for the want of
^{timely} surgical assistance is yet in a bad state,
 indeed, it is rendered at present entirely use-
 less and is likely to remain so unless profes-
 sional skill can be brought to his aid. He
 was a smart active lad - head cooper of the
 ship, and it is truly pitiful that a young
 man in the vigour of youth should be thus
 deprived of the use of his limbs and probably
 made ^a cripple ~~of~~ for life merely for the lack
 of a little professional ~~aid~~ in the outset.
 He will return home by the first oppor-
 tunity. I have been thus particular because
 his family were some of our near neigh-
 bours, and his parents of course, as he is de-
 prived of the use of his right hand, and con-
 sequently unable to write himself, ^{will} be anx-
 ious to learn the facts from some other
 source - The ship is -

See page 118 - Good breeding - "Great talents renders a man famous; good merit procures respect; great learning esteems, but good breeding alone insures love and affection."

+ Page 134. "The subject now appears plain and intelligible" - For instance, we are sensible that the weather is much warmer in summer than in winter, and yet the Earth is nearer the Sun in January than what it is in July - This is owing to the sun's rays falling upon the earth's surface perpendicularly instead of obliquely - almost any school boy will tell you this, yet if you ask him to explain the reason he cannot do it. But if you ask him how he would hold his wet handkerchief to the fire to dry ^{it}, he would say in a moment I should present the surface, and not the edge if I wished it to dry quickly and here, ^{you see} the mystery of the problem is solved at once -

* page 126. A good sermon is often rendered tedious by its extreme length. Our pious teachers for the lack of sound discretion, often send us ~~away~~ from the house of God with illiberal feelings toward, them, because they have given us too much at one time. A moderate sufficiency is always better than a surfeit. ^{+ they have caught us and mean to give it to us soundly, and if we are not better it shall not be their fault. +}

Page 120 - * "You will have the praise without the censure." The farmer, however, you will find even your friends to be sparing of whilst the latter will be heaped upon you without mercy. ^{+ clergy men as well as lay men sometimes look complacent}

Thoughts on leaving home — It was not my
 intention to have left home in that apparently cold
 abrupt manner which I did, but what was to be
 done? What could I do, or what could you, my dear
 friend do, or what could those dear pledges of our
 mutual love do, to alleviate or assuage the pain-
 ful feelings of either party in such a trying
 moment — the day appointed for my leaving you
 had come — the hour of parting had arrived — the
 boat was ready which was to convey me to
 the ship — and the ship was within a few days
 of being ready to proceed on her voyage of desti-
 nation, which, ^{voyage} as was well known to us all, had
 been planned long ago. Although preparations had been
 going on from time to time and from day to day,
 still the fatal ^{hour} ~~day~~ was distant yet. All knew, but
 who were old enough to reflect, that the time for
 "father's" taking his leave, (for at least forty months),
 was not far off, yet neither would the prema-
 ture thought upon the mind of another — the fact
 was left to develop itself. I could have requested
 you all on that lonesome morning to have assem-
 bled in the parlour; and there in presence of the
 whole group, old and young, took my leave of
 you in a formal manner — and have bid you
 "fare well"; and at one time I had nearly made up
 my mind to do so — and at the same time if the
 power of utterance had not been withheld from
 me to have addressed you all, and to have given
 you my parting benediction. If such a course
 had been pursued the scene would have been
 extremely heart-rending, to one and you, such an
 interview would have resembled a funeral rather
 than a meeting of living friends — and as I thought
 then, and as I think now, would have been treas-
 ured up in your minds as such. With these views
 then I concluded to take the sad alternative of
 sliding away from you, suppressing all ceremony &
 suppressing too the overflowings of my heart, by
 silently making my escape with a sort of half
 promise that I should return before I took my final

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departure. And thus, after summoning all the
partitude to my aid, to assist me for the time, to
subvent the finer feelings of my heart I beat a retreat
from all I hold dear — ^{wife & from my children and from} ~~from my~~ ^{even from} ~~my~~ ^{side}.
And my dear friend, now we have time and op-
portunity to reflect upon what has passed — ~~was~~ ^{is} this
right? Aught me, on any occasion, to use our
utmost endeavours to stifle the softer emotions of
the heart? Should we, come what will, block up
those natural channels which providence has so
wisely provided to soften the obdurate heart of
man? How hard it is to part, (even thus for a
season only, (as we sincerely hope) with those we love?
Almost in the same measure manner which I
left you all at No. 46. I was obliged to leave our
dear little Ray on the wharf, when I stepped on
board the Steam-boat. — When he pressed me with
his inquiries to know if I should come back
before the ship went, and if this was the last time
I should see him? All that I could say to him in reply was,
my dear little fellow, don't grieve! your father will
come again he hopes; therefore, be a good boy love
your mother, and be kind to your sisters — learn
your books and do not neglect your school —
with these hasty injunctions I hurried him out of
the boat — A dear heart! it is extremely painful
to me, at this distant day, to call to mind that
agonizing scene. I can scarcely believe that
twelve months has already elapsed since that
fatal morning — and yet this is the astounding
fact. Time flies with me apparently faster as life
advances

note for p. 136. Or as an old fashioned lady
said, on her first meeting the process of
carrying round the tea instead of spreading the
table! When she found that that must suffer
for her meal, exclaimed to the landlady in
rather a fractious tone. "I wish you meant
dispense with all this nonsense and give
me some supper!"

To mourn a mischief that is past
and gone

Is the next way to draw new mis-
chiefs on.

Atollo Act. 1.
Se. 11-

He that is robb'd not wanting what
is stolen

Let him not know it and he's not
robb'd at all.

I. b. Act. 3.

We should never fear poverty to that
degree as to our native riches -

Ship

Recd. Smith
1847